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## IN MEMORIAM

Benjamin Leonard D'Ooge, who died March 7, was an outstanding figure in classical education. A charter member of the Classical Association of the Middle West and South, he was its first secretary-treasurer, its sixth president, and long a member of its executive committee. He attended its annual meetings with exceedingly rare exceptions until in 1935 failing health forbade; never, even then, did he let slip any opportunity for pointing out to teachers, and particularly prospective teachers, of Latin, the value of membership in the Association for the enrichment of their work.

Dr. B. L. D'Ooge was born in Grand Rapids, Michigan, in 1860, the youngest child of a French Huguenot family which, after living many generations in Holland, had migrated to this country not many years before his birth. He prepared for college in the Grand Rapids High School. There among his teachers was one Dr. E. A. Strong, a man of rare scholarship, teaching ability, and character; qualities for which young D'Ooge conceived so great an admiration that teaching presently appeared to him the most worthy of professions. This belief was strengthened through contact with the men under whom he studied later in the University of Michigan, among them his own brother, Martin, then head of the Department of Greek. After receiving his A.B. degree in 1881, Dr. D'Ooge became Principal of the High School of Coldwater, Michigan, and there taught classes in physics and chemistry. After two years he returned to the University, received his A.M. degree in 1884, and for the next two years remained there as an instructor in Latin. In 1886 he became head of the Department of Ancient Languages in the Michigan State Normal College, then a normal school, and later, while on leave for travel and study in Europe, received in 1901 the degree of Ph.D. *summa cum laude*, from the University of Bonn. Shortly after his return from Europe he was invited to join

the classical staff of Yale University, but chose to remain at the Normal College, where he could devote his energies and his talents to the educating of teachers of Latin. There his classroom procedure was a daily example of how to insist upon a mastery of vocabulary and form and syntax, and yet make content of such interest to the student that he forgot the drudgery of the former, but not its necessity. As a psychologist and teacher by nature, and one who believed that education should be, in the widest sense of the word, spiritual, he practiced those principles which are fundamental for all that is genuinely progressive in modern education, while his keen intellect and objective thinking kept him from its pitfalls. A man of sound and broad scholarship, he was not only a master in his own field but appreciative of the work of other departments and sympathetic with their aims.

Professor D'Ooge had already begun the writing of textbooks before his first visit to Europe. His first was *Colloquia Latina*. A woman, commenting recently on this "thin little brown book," spoke of the gratitude felt by her and her freshman classmates to the author for giving them something to relieve the grind of Latin grammar. Such evidence of his understanding of the average high-school student and of his belief in the doctrine of interest is apparent in all his texts. Each was written or edited, alone or in collaboration, with the same purpose—to stimulate in the student an active interest in things cultural, because in the author's own mind these were essential "for full enjoyment of life." His own interest in study continued to the end of his life.

The personal sympathy and the friendliness which are the attributes of all great teachers Professor D'Ooge possessed in abundance. These terms, together with the words "kindness, patience, understanding, inspiration," occur repeatedly in the many letters from alumni which have come to the College in connection with projects carried out by them in his honor. In all his dealings with students and with others there was apparent the modesty of the truly great, but none of the weakness which would yield to policies inimical to the causes he served. He was social by nature; a fellow-member of a men's social club said of him, "No other man can make so many friends." In the words of a poem written by an

alumna for the celebration of his fifty years of service to the Normal College, not only was he

Teacher, mentor, guide, and friend

to his students, and leader, co-worker, and compelling example to his staff, but he was a loyal participant in the activities of the various organizations, national, state, and local, to which he belonged. There was no worth-while city organization or project to which he and his gifted wife did not give freely of their time and talents. They sang in the church choir, they taught in its Sunday school, they served on its committees and boards. Failing health alone brought an end to these services, as it did to his work with the college Latin club and with the men's fraternity of which he was sponsor.

The last years brought to him many public honors from college, church, and city, and from alumni and associates of the past fifty years. That such recognition came to him in his life time has been a cause for joy to all his friends. Yet the truest tribute is still to be offered: If we can follow the exhortation of Tacitus to the family and friends of Agricola, we shall turn our thoughts from regret for the departure of one who lived fully and served faithfully to the contemplation of his virtues; we shall imitate those high qualities of mind and heart which in Professor D'Ooge were both innate and cultivated; we shall venerate his memory by musing on his standards of scholarship and behavior, both professional and personal, and by making them our own. Then shall our tribute to this scholar and teacher and friend be worthy and effective.

CLARA JANET ALLISON

MICHIGAN STATE NORMAL COLLEGE

## I CHECK IN AGAIN<sup>1</sup>

By PAYSON S. WILD

### PROOEMIUM

Est mihi purgatam crebro qui personet aurem:  
"solve senescentem mature sanus equum, ne  
peccet ad extremum ridendus et ilia ducat."<sup>2</sup>

Which may be paraphrased thus:

"I can hear perfectly well what every one of you is saying: 'Why didn't they turn the old plug out to pasture long ago before he went lame, got the "heaves," and became an object of ridicule?'"

It is my conviction that they should have done so. Instead, they have urged the poor beast back into the ring much against his will. Whether his gyrations will be viewed with friendly and sympathetic eyes, or with cold indifference, he does not know, nor dares to conjecture.

### I CHECK IN AGAIN

The question is constantly on our minds:

*Quo ferimur aestu?*

With blood is the soil of Europe bedrenched—

*Quo, quaesimus, quaestu?*

We are told that our country is in jeopardy dire

Through foreign autocracy;

That *Bunde* and brown shirts and red shirts, et cetera

Are threatening democracy.

The armies of Britain and Gaul have holed in

Where Gaius J. Caesar

Erst tried the same game of giving the Teuts

A biff in the beezers.

<sup>1</sup> Read at the meeting of the Illinois Classical Conference at Chicago, February 24, 1940.

<sup>2</sup> Horace, *Epist.* 1, 1, 7-9.



With horror we've learned how the Hammer and Sickle  
 Are trying the Finn  
 To put him again into caviare pickle  
 For Joseph Stalin.

(How the Finns, thanks to Mars, who is sometimes a sport,  
 Mussed up the Muzhiks,  
 Will rank with the deeds of Leonidas' band,  
 Those three hundred Greeks.)

Oh, it's Maginot Lines, and West Wall, and mines,  
 An eternal *formido*;  
 It's politics, power, aggression, and lust—  
 Undying *cupido*.

The world is a mess of corruption, decay,  
 A vile-smelling *palus*;  
 And right is all wrong and wrong is all right—  
 Aye, *bonus est malus*!

Insecurity reigns, uncertainty is certain,  
 As sure as *Gehenna*,  
 While Terror flies low bringing panic and woe  
 To *Frauen und Männer*.

One rottenness seems to beget another,  
 Like the staphylococcus,  
 Until we've become so badly infected  
 That nothing can shock us.

And so, in dejection, we feel quite as if  
 We might as well grope an hour  
 In "Decline of the West," or the works atrabilious  
 Of old Doctor Schopenhauer.

With such ruminations as these darkening and fouling my mind,  
 I boarded a west-bound plane during the holiday week, after a  
 cheerful but quiet Christmas, the usually joyful celebration of  
 which had been considerably modified by the constant awareness  
 that for millions of fellow beings it was a "helva" and not a "mer-  
 ry" Christmas.

It was a case with me of achieving philosophic calm (*ἀραπαξία*) or  
 nothing. I simply had to find relief, if relief there was anywhere,  
 from the everlasting reiterations of radio war bulletins, from news-  
 papers, from political and social distractions, from the terrible

tales of man's inhumanity to man. Such relief I knew could be only temporary, but even a brief respite, if I could find it, would be most welcome.

As the plane soared aloft in the brilliant December sunshine, high over white-blanketed fields, leafless trees, and thin columns of smoke rising from village and farm, a scene of quiet beauty in violent contrast with my pessimistic reflections, I took a deep breath of satisfaction, rejoiced inwardly as I felt the first little wave of *nil admirari* steal over me, and listened to the beating of the propeller, which sounded at first

veluti sonitu quatit ungula campum,

and then gradually changed to a soothing, monotonous roar. I settled down comfortably in my seat resolved to forget the world and all its horrific works. Of a sudden there came to my mind these second-century words of wisdom:

When thou hast been compelled by circumstances to be disturbed in some manner, quickly return to thyself, and do not continue out of tune longer than the compulsion lasts; for thou shalt have more mastery over the harmony by continually recurring to it.

I fell asleep.

Many blue moons have waxed and waned since I made what I thought was to be my final visit to that cultural hothouse of language study, that welcome refuge for tired Latin teachers, that *hospitium notissimum*, that classical *omphalos orbis terrarum*: SMITH'S HOTEL.

Literature, ancient, mediaeval, and modern, contains allusions without number to inns, taverns, caravansaries, khans, coffee-houses, palatial hotels, famous or notorious for one reason or another. I shall not mention the *Tres Tabernae* on the Appian Way; the inns of Aricia and Forum Appii, with their vile drinking water, mosquitoes, and frogs; the inn that was the headquarters of Apuleius' robber band; the infamous lodging houses described so vividly in "The Cloister and the Hearth"; the "Boar's Head"; the "Cheshire Cheese"; Vicki Baum's "Grand Hotel"; the "Old Palace" or "Bonanza Hotel" of the Golden Gate—no, I shall not mention these nor a hundred others that come to mind, for this is

not a thesis on hotels in general, but the brief story of my latest visit to an institution unique in the annals of all time in that it combines the complex requirements not only for public entertainment and refreshment, but also the complete requirements for a liberal and cultural education.

I should not be at all astonished if the last misty wisp of recollection of SMITH'S HOTEL had faded into nothingness in the memory chambers of the few of you who, in years now gone, may have heard or read one or two unimportant disquisitions on this hostelry. But that is just as well, for we shall be much more interested in how matters now stand with Smith and his enterprise than in how they stood formerly, though much is unchanged.

Smith was, and still is, a linguistic genius, a fine gentleman, a profound scholar and classicist, a magnificent teacher, and an ideally successful landlord. His hotel is the modern headquarters for the study and promotion of the Latin language and literature, and Smith is a great headmaster. It is my belief that Smith has done more than any other agent or agency to counteract the folly, the myopic vision, the foolhardiness of latter-day, so-called educators, whose action in the matter of forcing Latin and other fundamentals out of our school curricula is both pestilent and damnable.

Culture fairly drips from SMITH'S HOTEL. All his employees—clerks, bookkeepers, waiters, bellboys, housekeepers, chambermaids, cooks, porters, barbers, bootblacks—both speak and write Latin more or less fluently, and glory in it. When their period of service is over, they always leave sadly and reluctantly, often begging to stay on. But Smith is firm though kind. His idea, based on a resolution made when he opened the Hotel some years ago, to extend Latin culture to the uttermost, is to *rotate* his employees. When a clerk, a waiter, or a telephone operator has become sufficiently versed in Latin to read, let us say, the *Orator* or the *Satiricon* readily at sight, and to conduct an ordinary conversation in Latin, Smith finds another job for that employee and bids him or her go forth and spread the gospel. The employee's place is immediately filled by Smith, who calls in the top name on each of his application lists. He told me some years ago that there were always at least a dozen or more names on every list, and that his

chief regret, his only regret in fact, was that he could not take on everybody at once. By thus rotating his employes and sending them out as skilled workers and missionaries of true culture to work and earn their livings in all sorts of places throughout the country, he has created a powerful influence that is being widely felt. School superintendents and principals are often overcome as they meet these humble folk and find that they are really educated; and many of these educators have already been converted from the error of their ways, and are gradually, if somewhat sheepishly, restoring Latin to our secondary schools. Latin is bound to return to its pristine universality and vigor, and when it does, Academe will be largely indebted to my good friend Smith.

In a few hours I awoke greatly refreshed, drank gratefully the hot tea served by the stewardess, and looked out. The landscape was no longer flat and rolling. Fir-covered hills lay all about us buried deep in dazzling snow. I could see the small woolly figures of skiers shooting back and forth, up and down in the yellow sunlight of late afternoon. The scene reminded me poignantly of the Schwarzwald and the Feldberg, away back in pre-Nazi days, when gay groups of friends made their way of an afternoon up the Höllenthal to the Sportplätze on the heights beyond for a few hours of recreation among the majestic trees *vix onus sustinentes*.

O Tannenbaum, wie grün waren deine Blätter!

Just as nostalgia was getting the better of me, the roar of the propeller diminished perceptibly, and I returned to the present. There below us lay the beautiful little town of Smithopolis. I had never seen it before from the air, since hitherto my journeys thither had been by rail, and so I had missed much of its quiet loveliness. We taxied up the air-field, making a safe and noiseless stop. I alighted with my bag in hand, breathed the resinous ozone in huge gulps, and took a look at my surroundings. This must be Smith's private air-field; I was sure of that; but why should it be marred with billboards, I wondered. There they were, a long row of them. I knew that Smith had always avoided commercialism in every way possible. I could only surmise that he probably needed

the revenue; and he might well need it, for this festive party, a combination of the celebration of the Hotel's twenty-fifth anniversary and of the current Saturnalia, was certainly costing him a pretty penny. I remembered that his invitation had read: *Hospitium Gratuitum*. Of course he needed the money. I started down the long walk past the detestable billboards toward the place near the hangar where Smith's motor sleigh was waiting. A casual glance at the first billboard arrested my steps. A second look and I was frozen to the spot in a state of diaporesis. Puzzlement was succeeded at once by amusement. Here was something vaguely familiar. Covering the entire board in huge letters were these words:

CAVE HALITOSIN—UTERE LISTERINO

I passed on to the second board. Here I read:

MANDE GUMMI URIGLEANUM MENTHA DUPLICI  
IMBUTUM. GUSTATUS PERMANET

On the third board was this:

HABETIS CAPITIS DOLOREM?  
EST VESTRUM IECUR INERS?  
VOS HORTAMUR MAXIMOPERE UT PILULAS PARVULAS  
CARTERANAS  
EXPERIAMINI. EST POTENTISSIMA PILULA QUAE  
EMI POSSIT.  
OPERATUR DUM DORMITIS. SEMEL TENTATA, NUN-  
QUAM RELICTA

The fourth board read as follows:

"R E M"  
MEDICAMENTUM TUSSICULARIUM UNIVERSUM  
"REM" NON SOLUM MITIGAT ISTAM TITILLATIONEM  
IN FAUCIBUS  
SED ETIAM TUSSIM IN TOTO SANAT

In smaller letters was this *testimonium* from a housewife and mother in Smithopolis:

Tussim siccam terribilem habuit mea filiola. Iam ignorabam quid consili caperem de virgine istac donec "Rem" probavi. Nunc denique, mehercle, celeriter convalescit.

[In fairness I should say at this point that I am under no subsidy from the manufacturers of these articles. This is free advertising—for this occasion only.]

But I was keeping the motor sleigh waiting. I quickened my pace. I remembered that once, speaking of himself and his job, Smith, who preferred Zeno to Epicurus, had said with a grin, "*πᾶς ἄφρων μαίνεται*" (every fool is a madman). Did these unique billboards bear out that statement? I wondered. Then it occurred to me that if Smith's zeal, or madness, if you will, could have converted the Smithopolites to the point of regarding Latin billboards as a commonplace in their lives, why wouldn't he soon be doing the same thing in larger towns and cities?

"That is just what he is after." I looked up in surprise. The words came from the patient driver of the motor sleigh in answer to my question, which I had unconsciously uttered aloud as I came up to the vehicle. "Well, I'm glad to know that," I answered; "I should certainly like to see the day when Chicago's vacant lots and suburban railway stations will have billboards in Latin, that is, if we must have billboards at all." "You'll see them in Latin sooner than they will ever be abolished," he replied—a truly duplex Delphic answer.

We started up the valley for the hotel. I found myself suddenly staring at the profile of the driver's features; somehow it seemed familiar. The driver answered my unspoken query. "Yes," he said, "I *was* Herr Professor X, formerly of Vienna, now *Mr.* X, of SMITH'S HOTEL." Then I remembered. I had seen his likeness in the newspapers the year before. He was an Austrian refugee, well known in the world of scholarship, who had miraculously made his way to this country. "I am now one of Smith's coterie," he continued. "He took me in when I was just about down and out; he has been kindness itself; he has enabled me to modify in large measure the bitterness of my experience, and to view that experience more objectively; he has reminded me that civilization has faced Dark Ages before, that *Virtus* and *Pietas* have strong con-



stitutions and great vitality; that these United States of America are standing firm for the best good of mankind. I am banking hard on my new country, letting it go at that, and going on with my job here with confidence." The deep lines of sorrow on his face had softened as he spoke, and in his eyes was peace, the peace that exceeds comprehension. Another distinguished service medal for good old Smith, I thought.

We had now reached the *porte-cochère* of the hotel. What a glorious view from there! I was looking away at the distant mountain range that melted imperceptibly into the pinks, blues, and purples of the evening sky, when I heard a shout. Turning I saw Smith, without hat or overcoat, racing down the steps to greet me.

O qui complexus et gaudia quanta fuerunt!

Here was my excellent friend at last, *dulce ridens, dulce loquens* but no languishing Lalage!—a little thinner than he used to be, but even more energetic. Giving my bag to a bellboy, Smith hurried me up the steps and into the enormous atrium of the friendliest hostelry this side of the Isles of the Blest.

I had just time before my glasses became blurred with moisture to note that the hall was extremely large, that it was at least two stories high, and that a huge neon sign at the far end displayed the words in handsome letters:

#### SALVE HOSPEs

The air was redolent with the spicy odor of pine and balsam, and filled with the happy hum of spirited conversation. I wiped my glasses, at the same time hearing Smith say to the bellboy: "*Ad tuguriunculum in tecto.*" Then turning to me he said: "I've reserved the penthouse for you; it's pretty high up, but I think you will find it warm, and the view from there—well, you know what it is." I did know, and was duly grateful.

All about us were groups of men and women, walking, talking, and gesturing with animation, or sitting, comfortably relaxed, on the many wide-cushioned divans. Smith chuckled. "These are my oldest and best friends. Nearly all of them were here twenty-five

years ago when I first set up as a classical boniface in the old building out yonder. This is a young old-folks party, and as lively a crowd as you will ever see. Why, there is no one here over ninety. Many of them have taken me to task because I said jokingly in my invitation that this was to be a *conventus antiquorum magistrorum Latinorum*! They don't act or talk much like antiques, do they? They have entered with wonderful zest, every last one of them, into true Saturnalian gaiety. See that boyish-looking chap over there by the wall? That's Professor A; he is fairly shaking with laughter; there's always a youthful grin on his face. He is only eighty-five—been retired fifteen years—was kept on his job till he became, as he says himself with a humorous twist of his mouth, a 'septuagint.' He is a type of all the others." As we walked toward Smith's private room behind the great desk, my gaze wandered around that vast atrium. It was indeed a concourse of young oldsters. Gray or white heads everywhere; figures slightly bent perhaps, faces a bit wrinkled but showing only a healthy accumulation of years, and little, if any, loss of vigor. They all seemed to be filled with the *anima vitae* that should accompany each of us, who is *sanus et sapiens*, as we go

Numa quo devenit et Ancus.

Off in one corner I noted a few couples dancing, none too sedately, to the stirring music of a Vienna waltz. Other small groups were playing bridge, a few were reading, but conversation and laughter seemed to be the general thing. It was the hour just before dinner, the time when lively anticipation whets the appetite and lashes one's spirits to loftier heights of mirth. "This entire crowd," said Smith, opening the door to his private office, "has been out skiing all the afternoon, except Doctor B, who unfortunately has a wooden leg, but can manage a bob-sled as well as anybody. That is he there"—Smith pointed—"in the middle of that group of women showing off his tap dancing. Not so good as he was before he lost his leg, but still pretty fair."

We entered Smith's sanctum. "Hang up your coat and hat here," he said. "It's about dinner time; no need of your going all the way up to the penthouse before dinner, or before bedtime for that

matter . . . . How would you like to rest your foot on a brass rail for a minute?" I thought it an excellent idea. "I'll have one with you," I said. We had one. "There isn't much of this sort of thing here now," Smith observed. "This crowd is naturally so full of energy that they never think of it. Wonderful vitality they all have. You should see them make for the dining room at meal times! They are like a flock of boys and girls at a boarding school."

Just then the big dinner gong sounded. Smith opened the door and hurried me out. "Just watch 'em!" he exclaimed. It *was* a sight! The great folding doors to the dining room were wide open; the doorway was jammed with aged classical humanity; cards, books, papers had been instantly dropped at the first stroke of the gong and left where they fell. The eighty-five-year-old Professor A was actually running, waving his hand and shouting "Come on, folks!" Perfect good nature prevailed, hilarity was unrestrained. Partial quiet was restored as the waiters brought on the *hors d'oeuvres*. Eating began in earnest. With the roast beef and Yorkshire pudding conversation practically ceased; the clatter of knives and forks was the only sound. "Smith," I said, "this is wonderful. An undergraduate crowd of youngsters at a football banquet is nothing to this." "Right you are," he replied; "these good people exemplify the ancient adage, *Humanitas fermentat homines*, 'the humanities leaven humanity.' They have certainly put yeast into these friends of mine." "I fancy, Smith," I replied, "that your *personal* yeast has something to do with it." He disregarded my remark and changed the subject. "I think you will soon hear them singing; they usually start something with the dessert."

At a table quite near to ours, after the mince pie *a la mode* and large cups of black coffee had been served, a tall, fine-looking man, with a silvery fringe of hair bordering a huge red bald spot, arose, cast a genial gaze around on his fellow diners, twiddled his oversized Phi Beta Kappa key (not consciously, of course, but merely as a matter of habit), cleared his throat, and said: "My friends, you all know that for the duration of this happy reunion, inauspiciously called, if I may say so, *Conventio Antiquorum*, our distinguished patron and host, Smith, *Erus Faber*—though most of us

prefer *Heros Faber*—has suspended on our account and in our honor his customary courses in the *De Senectute*, wisely realizing that such false balm on our healthy, insouciant, exuberant minds is quite as unnecessary as a petticoat on Venus." He bowed profoundly in Smith's direction, and then went on: "Our little table here would now like to sing you that good old song, the tune to which is familiar to all, but the words of which have been adapted to the sentiments of this assemblage." At a sign from him his table companions stood up. After a precentorial "*Nunc canamus*," they began:

Gaudeamus igitur  
*Veteres* quod sumus!  
 Condonamus iuventutem,  
 Salutamus senectutem,  
 Nos *non* habet humus!  
 Ubi sunt qui ante nos  
 In mundo fuere?  
 (Ne mireris cur sit sic!)  
 Vivunt iam nobiscum hic,  
 Nunquam afuere!  
 Vita nostra longa est,  
 Longo finietur;  
 Venit Mors quam segniter!  
 Venit non atrociter,  
 Omnibus parceretur!  
 Vivat noster FABER—*euax!*  
 Vivat hoc HOTEL-O!  
 Conclamemus omnes *ter*  
 Pro Magistro clariter  
 Semper bono fellow!

We all passed out—that is from the dining saloon into the atrium—singing that last stanza until the roof resounded. Led by the precentor three or four of the men made a rush at Smith for the purpose of carrying him out on their shoulders, but he managed to elude them.

A little later, after that ancient crowd—ancient forsooth!—had distributed itself comfortably, Smith joined me. "Smith," I remarked, "excuse a *cliché*, but it really looks as if life begins at eighty-five!" "No doubt of it," he answered, "there's the proof."

He made a sweeping gesture that covered the entire atrium. Cigarettes and cigars were gleaming everywhere. Professor A and several other men, puffing at huge briar pipes, were lolling in easy chairs with their feet on stools or tabourets, immersed in pure unadulterated masculine comfort.

Strolling about idly with Smith I found myself in front of the bulletin board. Smith pointed to a large notice done in the best Augustan calligraphy. "That's the program for tomorrow forenoon," he said; "the crowd insisted that for half a day at least they should be allowed to follow their natural instincts. I give them a different choice of topics daily." This was the list:

1. "Hyperbole or Meiosis in Plutarch"
2. "Attic or Asiatic—Either or Neither?"
3. "Classical Forerunners of John Steinbeck"
4. "Would Brutus today be a Vermont Democrat or a South Carolina Republican?"
5. "George Kaufman's Debt to Martial"
6. "The Worst Dictators—Princes, Peasants, or Paperhangers?"

Smith and I continued our postprandial stroll. "What's on tonight?" I asked. I knew that he always had something novel up his sleeve in the way of an evening diversion. "*Lanx satura*," was his cryptic reply. "Last night we had three Walt Disney fantasies in technicolor—'Aeneas' Excursion through Hades,' 'A Pie-eating Contest between Nasidienus and Trimalchio,' and 'The Heavy-weight Championship Boxing Match Between Dares and Entellus'—in the arena of the Colosseum, with a rapid-fire commentator describing the events in detail. All three pictures were of Disney's best in point of imagination, exaggeration, coloration, and furious action. Aeneas, clad in asbestos and wearing a huge gas mask, trying to administer an opiate to Cerberus with a hypodermic syringe, was about the funniest thing I ever saw on the screen."

"But what about tonight?" I persisted. "What did you mean by '*Lanx satura*'?" "Radio," he answered, glancing at his watch. "Time for it now." He stepped to the wall and pressed a button. Instantly a bright light flooded one end of the atrium, disclosing a large radio and the bell-shaped loud-speakers above it. The room became quiet at once.



"This is station SPQR on the Capitoline Hill in Rome," came the announcement in a clear, well-trained voice. "This is Gaius Vipsanius, speaking in behalf of The Agrippa-Groundgripper Shoe and Sandal Company, makers of Long Last *calcei*, *soleae*, *crepidae*, *crepidulae*, the world's finest footwear. Are your feet sore, your arches broken, are you bothered with corns, just try the Agrippa-Groundgripper and see what an enormous difference it makes in your pedal comfort. Remember that for the little ones at home there is a very special Agrippa-Groundgripper *crepidula*, beautifully made, that will cause any child the keenest delight. Why hesitate? Visit your nearest *calcearia* at once before it is too late. Ask only for the Agrippa-Groundgripper with the 'latchet that never loosens.' All sizes for both sexes. On sale everywhere from the Apennines to the Vosges."

After a momentary pause the announcer continued: "Ladies and gentlemen of our outside listeners, we have here in our studio this evening a goodly audience of urbanites, suburbanites, and Subura-ites who have drifted in from the Forum to witness this interesting program duly announced as the *Studium Felicitatis*. Among those present by special invitation are two well-known gentlemen, whose voices you will presently hear. Should there be a touch of didacticism in what the first speaker may say, our sponsors, The Agrippa-Groundgripper Shoe and Sandal Company, hope you will not regard it as either distressing, or overstressing the point at issue. Our first speaker is too well known as a teacher, a *grammaticus*, an author, an expert in correct Latin usage to require introduction to a Roman audience. His latest Grammar and Beginners' Latin Series have been smash hits in every high school from Helvetia to Sicily. Here he is: I give you, Ladies and Gentlemen, Marcus Fabius Quintilianus. Take it away, Mark!" "Thank you, Gai," came in a firm professorial voice. "Fellow Romans—and Foreigners, if there be any among you, who are having difficulty in learning our language—I should like to give you a few examples of our native tongue *as she is spoke*, merely asking you, when I shall have done, to take such corrective measures in reference thereto as may seem to you in your various capacities most effective."



He began at once:

"It's him!" "It's her!" "It's meant for he and I."  
Such usage now no longer we decry;  
Pronominal case forms are interchanged  
Like patterns on wall paper are arranged.

"Let's you and I lay down." And so they lied,  
Like hens or troopers—which, you must decide;  
For shady pasts have them verbs "lie" and "lay,"  
Nor do we bother with those kind today.

"Then everybody grabbed their hats." Correct;  
For if you say "his hat," you do *effect*  
A line of talk long since quite obsolete,  
Unrecognized by no one on the street.

"We will meet Thursday." "I would like to know."  
"There is no doubt but that it must be so."  
"He who will gain the prize I shall adorn"—  
These now grammarians no longer scorn;

Nor "whom he says will be our president,  
Providing there will be no accident."  
Nor "with regards to that I can't tell sure"—  
These you can say and not be classed a boor.

Put "only" where you please—it matters not:  
"I've only saw him once," "I only got,"  
Will current pass. What earthly difference,  
If only them who listen get your sense?

"I must contact him at an early date";  
"Regretting that this data came too late";  
"But three alternatives to choose between";  
"It is the prettiest thing I ever seen";

"Consensus of opinion," "different than,"  
And "equally as fast that runner ran";  
A "hectic fever?" No, a "hectic time";  
And "less than ten were guilty of the crime";

"New innovations have been introduced";  
"To eat with forks we didn't used"—  
Why should we think these wrong to say  
Because a few old asses balk and bray?

Talk natural; don't stop to think too much;  
 No use to bother—just throw in the clutch;  
 Why hitch your language *Lincoln* to a star  
 When a *Model T* will take you plenty far?

*L'Envoi*

Of what, dear fellow teachers, I'm afraid is  
 This sort of thing will send our schools to Hades,  
*Unless* we go together to the mat, in-  
 Sisting that our pupils study Latin!

If each of you is *sapiens* and *sanus*,  
 You'll take the advice of your Quintilianus.

As Quintilian ended his homily, a gong sounded twice, and we heard the announcer say: "It is now exactly ten seconds before eight-thirty, Bovilla *clepsydra* time—B-o-v-i-l-l-a—the world's finest *clepsydra* for both pocket and wrist. See your *gemmarius* tomorrow."

The announcer resumed: "It has been said, in fact it is a common conception, that *poetae sicut stulti fremunt, et res vanas fingunt*; but we can truthfully say that our visiting guest, who speaks next, does neither of these things. He is a sane and serious poet, though his touch is often light—*saepe imprimit molliter stilum tabellis*. He speaks not alone for us but for all time to come, through ages of darkness, through ages of light, ever the same calm, blear-eyed, easygoing, modest, eclectic philosopher, from one of our down-state counties—Apulia, in case any of you provincial seven-hillers have forgotten. We have asked him to recite one or two of his unforgettable poems—*Here! Step up a little nearer to the 'mike'! The outside audience can't hear you—there, that's better!* He is just too modest for anything, friends. He may have sprung from flap-eared stock, but certainly not long-eared!—Now which one is it? Ah, yes: '*Rectius vives, Licini. . .*' Ladies and Gentlemen, *ecce*

Noster dux Mentorque, beatus semper amicus!

The 'mike' is all yours, Quint!"

*Paene cecidi!* Not only was I astonished to hear a radio announcer improvise a hexameter, so glibly, but I was thrilled at the prospect of hearing Horace's own voice, which I had so often

vainly imagined. As soon as the thunderous applause from the studio audience subsided, he began to speak in gentle, carefully modulated tones, quite distinct but with just a suggestion of inspissation, the result doubtless of a liberal flagon of Maecenatic Caecuban.

"Friends of the radio audience: I wrote a little something once which the book reviewers quite generally referred to as my *aurea mediocritas* stanzas. I have since developed a sort of feeling that those verses were taken more seriously than I intended them to be when I wrote them. Hence it seemed eminently fitting and proper that they should be revised and put in accord with my real thought. With your kind permission I will give you the true version:

THE GOLDEN MEAN

Press not too far to sea, nor bend  
Thy sails too near the shore;  
Of over-cautiousness the end  
Is one thou wilt deplore.

Aye, *aurea mediocritas*—  
That's the slogan now!  
Be neither rich nor poor, my lass,  
Be neither ship nor scow.

If thou dost own a Gold Coast mansion,  
Or a dump on Poverty Way,  
Better to have a U. S. pension,  
Or work on the W.P.A.

Try not to keep with the Joneses up,  
Avoid the McGinnis shack,  
Use neither a tin nor a silver cup,  
Be neither white nor black.

A chocolate tint will suit thee best,  
*It* neither tans nor fades;  
It changes hue at no behest,  
Nor turns to other shades.

Just move to a sweet little bungalow  
Out in the suburbs drab,  
Out in the bush where burdocks grow  
And mosquitoes whine and stab.

If what I say sticks in thy craw,  
Still, let Jove's will be done;  
Whether I'm wheat or whether straw,  
I should be neither one.

Now let me call attention to  
Those pines on yonder hill,  
That crack and fall with much ado  
When Boreas has his will.

Because they're tall they hit the ground  
Much harder than a tree should,  
And falling make a mightier sound  
Than any common tree could.

Thou see'st the moral? Our progeny,  
Ourselves, our homes, our crowd  
Must ever mediocre be—  
Extremes are not allowed.

When feeling fine or feeling rotten  
Try feeling just between;  
Don't dress in silk, don't dress in cotton—  
*Nylon's* the golden mean.

Concluding let me add just this:  
What use thy sails to reef  
While breezes fair thy canvas kiss,  
And storms withhold their grief?

Why not go on and get somewhere  
While still the going is good?  
Why heave the anchor? Why not dare  
To brave the raging flood?

Fie! *Aurea mediocritas!*  
Let's have *both* milk and cream,  
For I'm only spoofing thee, my lass—  
The Golden Mean is a dream!"

A moment of silence followed this recitation, after which there was the usual studio applause, rather light and somewhat scattered, I thought, indicating, perhaps, that the studio crowd did not see quite eye to eye with Horace regarding his drastically different point of view. Possibly the crowd felt that the poet had debased himself. I was not sure myself. The Horatian echoes were then

shattered by the voice of the announcer, who said in metallic tones, apropos of nothing: "Try the new Caledonian *Lardum Porcinum*—*optima brevit*as for pastry and piecrusts. We now leave our studio." "Inevitable commercialism!" I said to myself; "it is the price we have to pay for the good things we get." All at once I noticed that Smith was no longer standing by me; he must have disappeared while Horace was declaiming. Then came his familiar voice from the loud-speakers: "My dear *young* friends, fellow teachers, fellow learners: This little show you have just listened to was prepared in my own private studio with the help of some of your number. I hope you have been amused, in some degree at least. There remains one item yet to be presented. Our good friend, Dr. B, has kindly consented to recite one of his parodies in dialect. He is quite a *dialectician*, *ut ita dicam*. Here he is: Dr. B."

And so the show had been a hoax, one of Smith's little entertaining tricks. And it wasn't Horace's own voice that I had heard! I was bitterly disappointed. Listlessly I sat back in my seat indifferent to what might follow.

Dr. B. had one of those adaptable voices possessed by our best actors and public speakers. He began introductorily with this:

Again I hear that creaking step!  
 He's rapping at the door!  
 Too well I know the boding sound  
 That ushers in a bore.  
 I do not tremble when I meet  
 The stoutest of my foes,  
 But Heaven defend me from the friend  
 Who comes—but never goes!<sup>2</sup>

Ibam forte Via Sacra, sicut meus est mos. . . .

The good Doctor then shifted his voice from his customary William-Lyon-Phelps-lecture-room accent to *die schönste Lengvitch*:

Von time I go der Zaced Vay  
 Lak I vas yoosed to do,  
 Not t'inkin' mooch of anyt'ing—  
 Some leedle t'ing, or two,

<sup>2</sup> John G. Saxe.

Ven somevon coom from oop pehind  
 Und grap mein hand in his:  
 "How do you do?" he say to me—  
 I don't know who he is.

"I'm pooty goot," I say off han',  
 "Vot can I do for you?"  
 He say to me, "I am a pote,  
 I write beeg po'try, too."

I say, "you got yo' Mutter yet?  
 You got some relateefs?"  
 "All dead," he say.—"Vell, keel me too;  
 I vant to yoin der steefs."

Dot guy he steeck py me all day  
 Lak von beeg moostard blaster;  
 I run lakel to ged away,  
 But he can run mooch faster.

He say he haf to go to court,  
 Somebody soeing heem,  
 Und vood I coom und helb heem oudt?—  
 I feel lak I shoood schream!

I say, "I'm faint, I can't schtand oop,  
 Und I neffer schtoody law;  
 Pesides, I'm in an awful hurry,  
 Der vorst you effer saw."

"I do' know vot to do," he say,  
 "To leef *you* or der soot."  
 "*Um Gottes willen* ME," I yell,  
 "I peg you pe so goot."

Der sveat run down my pack und legs,  
 I bray der gotts to hear;  
 Ad last Apollo coom lak schpook  
 Und tvitch me py der ear.

Ah, den I know dot schtranger guy  
 Vas feelin' pooty seeck—  
 He loose der soot und go to yail,  
 Und I go home tam kveeck!

Smith thanked Dr. B most graciously, and then said, "Let us have a few words of valedictory before we break up. During the



forenoon I was talking casually with Professor A. He said some things to me in the course of that conversation that I thought were of vital interest to us all, and should be repeated. Professor A, you will find a microphone near where you are sitting. Will you kindly use it." Professor A stepped up to the instrument with some hesitation, evidently in deep thought. After a moment he cleared his throat and said: "Fellow citizens—I call you citizens because civic as well as cultural responsibilities rest upon us: I read the following words recently in a published essay: 'The American mind is spontaneously pragmatic. . . . Trial-and-error is the American and the scientific method of dealing with practical problems. . . . In the United States all real and serious problems have been solved, virtually, by common consent, despite apparent divergences and bitter arguments.' In education the trial-and-error method is in full operation. Twenty years ago in my own college in the East (I quote from a recent report) 181 freshmen were studying Latin, 13 Greek. Fifteen years later only 21 freshmen were pursuing Latin, 4 Greek, in a class 30 per cent larger. The classical shrinkage is obvious. The reason for this we classical teachers must seriously take into account. Our country, politically and economically, is not what it was when most of us prepared for college or university, and studied Latin as a matter of course. We acquired what we are pleased to call intellectual discipline under conditions different from those obtaining today. Today the world is sadly disrupted. Values, both material and cultural, have diminished, material values for causes which I shall not try to explain; cultural under the pressure of stern physical necessity. Our boys and girls, our young men and women, now either still in or just out of the formal educative machine, are clamoring for a living and the pursuit of happiness, and are seeking the pragmatic means, which are the speediest, to that end. They want a job and want it at once; they must eat, be clothed, and housed. Latin, they say, is 'out'! it brings in no bacon to a stomach that is hungry *now*. Who are we to gainsay them? But they should be reminded that a great social responsibility is theirs nonetheless, and that to assume that responsibility effectively, and to do their part toward preventing social disorganization they must have intellectual dis-

cipline. It is the sacred duty of educators to see that our youth acquire this, if not in one way, then in some other. If they will none of Latin, they must find other means. The problem of producing intellectual discipline is second only to that of feeding the belly. The cave man must kill the bison and *eat* before drawing the bison's likeness on the cave walls. We must concede that other means for developing intellectual discipline exist, though we doubtless prefer our own method wherever possible. There are practical courses in science and the arts that can produce this result, despite the probable fact that much of what has been called quite properly pseudo-science is watery soup, spinach, and fried tripe, contributing little or nothing to the bone and sinew of intellectual discipline. . . . We here all know that the age-long, firmly established canons of the arts of painting, sculpture, music, and letters can never be supplanted by the whims, caprices, and ephemeral innovations of upstart rebels. This assemblage has a choice linguistic heritage to guard and preserve. We are guarding it, and are passing it on to those who can and will take it. We can do no more. . . . Trial-and-error. The trial is on. If and when errors are discovered by a sufficient number, they will be rectified; our pragmatic American mind will see to that. The pendulum of the cultural process is still swinging. If its axis of suspension is not disturbed by an excess of human folly—*quod omen di avertant!*—it must reverse its direction sometime."

Professor A sat down. Silence was our perfect approval.

Uttering a quiet "Thank you," Smith then said, "Good night, all of you;

Lusisti satis, edisti satis, atque bibisti;  
Tempus abire tibi est,

for the *Lanx satura* is empty."

## Notes

[All contributions in the form of notes for this department should be sent directly to Roy C. Flickinger, State University of Iowa, Iowa City, Ia.]

### MARVELOUS FEATS OF ARCHERY

A number of years ago I published in the *CLASSICAL JOURNAL* xxii (1926), 140 f. under the title "Folklore of Marksmanship"<sup>1</sup> a few examples of skill in the use of the bow and the sling.<sup>2</sup> I am assembling here several more stories, some of them "tall" ones, about proficiency in archery. *Equidem plura transcribo quam credo, nam nec adfirmare sustineo de quibus dubito nec subducere quae accepi* (Curtius ix, 1, 34).

No feat of archery in classical antiquity is better known than that described by Vergil (*Aen.* v, 485-518) in connection with the funeral games honoring Anchises. The target was a dove fastened by a cord to a ship's mast set up for the occasion. Hippocoon's arrow lodged in the mast. Mnestheus cut the cord and freed the captive, whereupon Eurytion, with a culminating shot, killed the bird.<sup>3</sup>

The classics contain other records of ability to hit flying birds. When Alexander handed the traitor Bessus over to the Persians for crucifixion he made several stipulations, among them that they should protect the corpse from birds of prey. *Oxathres [frater Darei] cetera sibi curae fore pollicetur: aves non ab alio quam a Catene posse prohiberi adicit, eximiam eius artem cupiens ostendere: namque adeo certo ictu destinata feriebat ut aves quoque exciperet* (Curtius vii, 5, 40 f.). Still another example may be found in a wall painting of

<sup>1</sup> I regret that in this note I erred in thinking that the figurative sentence I quoted from Petronius, *Satyricon* 45, was based on archery.

<sup>2</sup> For an example of slingers better than the Baleares, cf. Livy xxxviii, 29, 4-7.

<sup>3</sup> Vergil is here elaborating upon an idea derived from the *Iliad* xxiii, 805-883.

Herculaneum,<sup>4</sup> in which Heracles is shooting at flying Stymphalides while one lies transfixed upon the ground. In the *Greek Anthology* (ix, 223: cf. 265) praise is bestowed upon a Cretan archer for bringing down an eagle that was circling high above him.<sup>5</sup>

Prowess in the use of weapons helped to make legendary heroes even more legendary. Ulysses was confident that he could handle the bow more quickly than the Phaeacians or his absent comrades (*Od.* viii, 215-220), but his most famous exhibition of skill was sending an arrow through twelve axes (*ibid.*, xix, 572-581 and xxi, 76).

Among the great masters of the bow was Eurytus (Theocritus xxiv, 106 f.), king of Oechalia in Thessaly, who first taught Heracles how to shoot the arrow (Apollodorus, *Bibl.* ii, 4, 9 and 11). Later on, when he was angry at Heracles, he taunted the hero as illogically as spitefully: "You have inescapable arrows<sup>6</sup> in your hands, but my sons excel you in the test of archery" (*Soph., Trach.* 265 f.). According to the *Odyssey* (viii, 226-228), Apollo slew Eurytus for suggesting a match with him.

Another good marksman was Agamemnon, who provoked Artemis by boasting that not even she could shoot so well as he did (schol. on *Il.* i, 108). The accomplished hunter Actaeon is said by some authors to have suffered death at her hands for having proclaimed that he was superior to her in the chase (Euripides, *Bacch.* 339 f.; cf. Diodorus Siculus iv, 81, 5). Indeed, it was the height of presumption for anyone even to think of contending with her in shooting at a stag or other mark (Callimachus, *Hymns* iii, 260-262).

Wild goats, like deer, were trophies of the chase that only the good shot could hope to get, and hence Cretan bowmen were proud of their ability to hit goats feeding upon the top of a cliff (Aelian, *Var. Hist.* i, 10).

Antiquity could have known no more enthusiastic devotee of

<sup>4</sup> The painting is reproduced by A. J. Butler, *Sport in Classic Times*: London, Ernest Benn (1930), facing 198.

<sup>5</sup> Butler (*op. cit.*, 197) gives other examples of archery from the *Greek Anthology*.

<sup>6</sup> In *Philoct.* 198 Sophocles again calls Heracles' arrows "inescapable." They should have been deadly, for he received them from the archer god, Apollo, who instructed him in their use (Apollodorus, *Bibl.* ii, 4, 11; Diodorus Siculus iv, 14, 3).

archery as a hobby than the emperor Gratian. He was the prince of toxophilites<sup>7</sup> as well as ruler of the Romans. If we may believe Aurelius Victor (*Epitome* XLVII, 4), he thought of nothing by day and night except arrows, and he considered hitting the mark<sup>8</sup> both a supreme pleasure and a divine art. There were others, however, who thought precision with the bow an art of the gods, for people who saw the performances of Melaneus, the father of Eurytus, regarded him as a son of Apollo (Pausanias IV, 2, 2), and among the signs that Heracles was a child of Zeus was his unfailing accuracy with the arrow and the javelin (Apollodorus, *Bibl.* II, 4, 9).

In modern story the incomparable archer is Robin Hood. He slit a wand three times during a shooting match at Nottingham<sup>9</sup> and is said by a contemporary novelist<sup>10</sup> to have cleft a wand in two at a distance of four hundred yards. As a character in Tennyson's *The Foresters* (Act IV, Scene 1) he resents a casual suggestion that he might have missed a deer, asking disdainfully:

What deer when I have mark'd him ever yet  
Escaped mine arrow?

In *Ivanhoe* (chap. XIII) Sir Walter Scott thus describes an exhibition of skill by Locksley, who, of course, is Robin Hood:

And letting fly his arrow with a little more precaution than before, it lighted right upon that of his competitor, which it split to shivers. The people who stood around were so astonished at his wonderful dexterity that they could not even give vent to their surprise in their usual clamour. "This must be the devil, and no man of flesh and blood," whispered the yeomen to each other: "such archery was never seen since a bow was first bent in Britain."

As further proof of his sureness of aim he split a willow rod with an arrow.

Remarkable feats are performed by other heroes of Scott's

<sup>7</sup> Alexander the Great was another archery enthusiast (Plutarch, *Alex.* XXIII, 2).

<sup>8</sup> There seems to be here a suggestion of figurative hitting of marks. Cf. Euripides *Troad.* 643 f., where Andromache's archery enables her to hit fair fame, although she misses good fortune.

<sup>9</sup> Cf. Joseph Hunter, *The Great Hero of the Ancient Minstrelsy of England, "Robin Hood": His Period, Real Character, etc., Investigated and Perhaps Ascertained:* Worksop, Robert White (1883), 31.

<sup>10</sup> Cf. Elizabeth Goudge, *Towers in the Mist:* New York, Coward-McCann (1938), 348.

novels. A martial youth of *The Monastery* (chap. xvi) has "a special gift in shooting deer, and never misses the heart or the brain; so that the blood is not driven through the flesh. . . ." He shoots "in the long and cross-bow to a hair's breadth" (*ibid.*, chap. xxiv). His mother proudly boasts that at a distance of a hundred yards he can send shaft, bolt, or bullet through a hat without touching a knot of its ribands (*ibid.*, chap. xviii).

Of more immediate interest to classicists is an imitation, in *Anne of Geierstein* (chap. iv), of the arrow-shooting episode of the *Aeneid*, but Scott outdoes Vergil by making each shot a manifestation of skill. Taking part in a contest in which the target was a pigeon tied to a pole, Arthur Philipson let fly three arrows. "The first cleft the pole, the second cut the string, the third killed the poor bird as it rose into the air."

Attainments not surpassed by Locksley are attributed to an Akowa Bushman by Trader Horn:

After making a bow to the assembled natives one of these dwarfs took a bow and arrow, shooting the arrow straight up, this he followed by a second arrow which stuck in the end of the first missile. Of course the second was fired with greater force but was a splendid shot.<sup>11</sup>

The ease with which storytellers yield to the temptation to exaggerate may be illustrated by examples involving firearms. It is said that in Daniel Boone's day crack shots could hit an eye of a squirrel a hundred paces away, but in the Grimm brothers' tale of "Sechse kommen durch die ganze Welt" a hunter declares his intention of shooting out the left eye of a flea sitting on a branch of an oak tree two miles away. His imagination was as good as Baron Munchausen's. Overtaken by darkness after a heavy snow-fall the Baron alighted from his horse and fastened it to "something like a pointed stump of a tree which appeared above the snow" and lay down to sleep. A sudden change in the weather melted the snow, so that he sank down to the ground, but his mount was left suspended from what proved to be the cross or weathercock of a church steeple. In this emergency he took one of his pistols, shot the bridle in two, and recovered his horse when it

<sup>11</sup> Cf. *Trader Horn*: New York, Simon and Schuster (1927), 60.



fell.<sup>12</sup> According to a story with a setting nearer home, Lincoln, while floating down the Ohio River in his keelboat, shot off the tails of pigs running loose in the bottom lands.<sup>13</sup>

Several examples of fabulous marksmanship may be found in Cooper's "Leatherstocking Tales." In a contest with expert riflemen Pathfinder shoots a bullet so accurately that it enters a hole cut by a rival's bullet and flattens itself against the lead embedded within (*The Pathfinder*, chap. xi). He also drives a nail into wood and covers its head with his missile (*ibid.*). Hawkeye boasts that with "long rifle" he could cut a thong by which a gourd is suspended (*The Last of the Mohicans*, chap. xxix). In these tales ability to hit a flying bird continues to be convincing proof of the possession of a good eye. Their immortal hero kills a soaring eagle and severs the head of a duck from its neck (*The Deerslayer*, chap. xxv), and he sends one bullet through two gulls which he manages to get on a line, though they were many yards apart (*The Pathfinder*, chap xi).

Obviously regard for verisimilitude does not keep pace with improvements in the precision of missile weapons.

EUGENE S. MCCARTNEY

UNIVERSITY OF MICHIGAN

<sup>12</sup> Cf. *The Surprising Adventures of Baron Munchausen*, edited by F. J. Harvey Darton: London, Navarre Society (1930), 12.

<sup>13</sup> Cf. Carl Sandburg, *Abraham Lincoln, The Prairie Years*: New York, Harcourt, Brace and Co. (1928), I, 78.

## Book Reviews

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[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

HASKELL, H. J., *The New Deal in Old Rome, How Government in the Ancient World Tried to Deal with Modern Problems*: New York, Knopf (1939). Pp. xii+258+xi. \$2.50.

To review this book fairly one should take the author at his word when he says that as an amateur he is "presuming to enter the field of the historian." Yet as an amateur and with an amateur's zeal for the fresh study of an interesting field he has put into direct, at times even colloquial, English observations and conclusions that ought to elicit thought. Under such circumstances documentation has been properly omitted, for the weight of documentation would certainly have spoiled the easy style of the presentation. It is a good thing for a highly intelligent layman, well skilled in writing as the Editor of the *Kansas City Star*, to find himself drawn to studying why Rome disintegrated, and the reviewer is of the opinion that other intelligent laymen will derive as much pleasure and profit from reading the book as the author apparently had in writing it.

Some may raise a mild objection to the statement that "Rome Went Modern" under the *Pax Romana*, as a way of saying that in the reign of Augustus and his successors the Empire enjoyed free trade, excellent roads, good education for those who could pay for it, central heating for the more pretentious homes—prosperity and happiness for all except the slaves and the submerged classes. But it is true.

The third chapter invites the reader to a "Tour of Inspection" in which he may have the opportunity of refreshing his memory concerning the history of Rome from 500 B.C. to A.D. 500, with its very sharp cut at the middle point. *Nerve* characterized the first half, writes the author, *failure of nerve* the second. The practicality and moral stamina of the old Romans of the Republic were sapped by the sudden wealth which flowed in upon them after the Punic Wars. They could not readjust themselves to this changed and complex condition. The moneyed class arose, bringing with it a social and political revolution. The Empire eventually followed, with peace, to be sure, but with permanent unemployment for the great masses, who would not or could not find work. The vast influx of slaves and the growth of *latifundia* tended in the same direction, and the great gap between the "haves" and "have nots" became constantly more apparent.

Under the caption "Early New Deal Experiments" we read how the Senate did an excellent job of managing Italy from 509 B.C., but with small regard for the plebeians. The particular New Dealer who gives his name to this chapter is Licinius Stolo, whose reforms involved a moratorium of debts, a limitation of large holdings of land, help for the unemployed, a plebeian consul. Later the government set up a "Federal Land Bank" together with a "Farm Debt Conciliation Committee."

This in the good old days. But with the successful conclusion of the Punic Wars, men began to get rich quick, governors were too often "grafters," the possessors of unearned wealth could not quickly learn to use it well, thousands of imported war slaves choked free competition in the labor market—the whole was a parasitic prosperity. At Rome the rich grew richer, the poor poorer. Such a development meant economic death for the free Italian small farmer.

The rise of the Knights did not bring any essential help. They acted as a foil to the Senate, but they were interested in making money by exploiting new provinces. This money, though it came to Rome, did little good, for it could not, in the lack of industry, be transmuted into wages and so put into lively circulation. To protect their financial interests the Knights, indeed, encouraged the

formation of a professional army under Marius, an army whose first loyalty was to its commander; and shrewd men for the first time discovered what one strong man with a loyal army behind him could do. Marius' capable nephew, Julius, did not fail to see this.

In chapter IX we have an excellently balanced judgment of the characters of Cicero and Augustus. "What Augustus did," writes the author, "was to establish autocracy under Republican forms. In time this paralyzed the human spirit. But it is difficult to see what else he could have done in the conditions that faced him." A very sane judgment.

It is properly maintained that much of the prosperity of the city of Rome and even of Italy during the reign of Augustus was due to a government program of heavy spending. When the pump was no longer primed, we have the panic of A.D. 33, and as its sequel government agencies that would correspond to our HOLC, AAA, and the like. These and subsequent efforts of the same kind were of very doubtful success. The final result was the anarchy of the third century and the totalitarian state of Diocletian. This too failed, taxes became unbearable, former owners were now bound to the soil, and eventually government stopped.

Why did all this happen? The author's answer, contained in his last chapter, is:

The fundamental modern social problem is the problem that Rome failed to solve. It is the problem of building a unified yet free society, with decent minimum standards of living. A society so intelligently and justly organized that there is no menacing submerged class. A society that provides reasonable incentives for the free rise of a general staff of competent managers whose ranks are always open to fresh recruits. A society that develops a social pressure under which leaders accept an enlightened and far-sighted view of their responsibilities. This is the society which the long experience of Rome sets as a goal before the modern world.

It will be seen that there is little that is new in this book except the manner of approach and attack. But these are by no means unimportant. Most readers, even intelligent readers, do not wish to be burdened with too much detail, but wish essential facts presented in logical form so as to lead to reasonable conclusions—the

whole to be presented in a lively style. The volume under review meets these requirements admirably.

The print and general make-up of the book are very attractive.

EUGENE TAVENNER

WASHINGTON UNIVERSITY

GRUBE, G. M. A., *Plato's Thought*: London, Methuen and Co. (1935). Pp. xv+304.

Methuen's has now given us what might be called a Platonic trilogy: Professor Taylor's discussion of Plato's philosophy dialogue by dialogue, Professor Field's biographical study of Plato, and now Professor Grube's treatment of *Plato's Thought* "subject by subject"; and I am inclined to think that the order of publication may be also the order of merit. It is incomparably more difficult to describe what Plato thought than to condense or translate what Plato said, or to recount what Plato did, and Professor Grube has not always performed the harder task with the greater success. Most of the faults which this reviewer finds with the book can be traced directly to the author's stout belief in Plato's "unity of outlook" (p. 274). The unity of Plato's thought is frequently only an enforced consistency of interpretation based upon a selection and emphasis of material, entirely optional with the commentator. Such a method of criticism is almost certain to entail some effort to minimize or to exaggerate for the sheer sake of philosophic convenience; and in this respect Professor Grube is not altogether blameless.

The general arrangement of the book is so good that one regrets certain compromises which the author seems to have made with his original intentions. His chief aim is "clarity" (p. ix), yet he eschews all references to Aristotle and to modern philosophy (p. x); while his plan to discuss Plato's philosophy "subject by subject" turns out to be a discussion of subject "dialogue by dialogue." As usual, the chronological method leads to an excessive zeal for the *Laws* (p. 284, note 1), with some confusion between the ripe maturity and the advanced senility of Plato's thought.

With admirable fortitude Professor Grube plunges straight into an account of the Theory of Ideas. He finds transcendental Forms

introduced for the first time in the *Phaedo* (p. 15; *Appendix 1*) and he feels that for Plato they are the "supreme reality." It is not quite clear, however, whether this "supreme reality" is only the idea of the "Good" (pp. 21, 26, 30, 49), or "Being" (p. 42), or the "sumtotal of all the Forms" (p. 167). Professor Grube apparently refuses to attach any importance to the Neo-Platonic implications of *Republic* 509b (*ἐπέκεινα τῆς οὐσίας*), although the passage is mentioned twice in footnotes (pp. 31, 160). There is a traditional interpretation of the line as a "ladder of truth and reality" (p. 25); and at this point Professor Grube proves conclusively to me that one cannot impugn the reliability of Aristotle's evidence (p. x) without begging such central questions as that about the nature of *τὰ μαθηματικά*. The simile of the cave is dismissed as making no new contribution to the Theory of Ideas (p. 28), without the slightest hint of the light it sheds on the possibly illustrative character of the first segment of the line. Professor Grube rightly and staunchly rejects for Plato any kind of conceptualism (pp. 14, 49, 168).

Plato's attitude toward pleasure, "the root of all ethics" (! p. viii), is shown to develop from a "puritanical anti-hedonism" (p. 51) in the *Gorgias* into a "reconciliation to pleasure" (p. 82) in the *Philebus* and the *Laws*. Professor Grube is convinced that "There is no need to read asceticism into Plato" (p. 117), and, attacking the conception of so-called "Platonic love," he identifies *φιλία* and *ἔρως* (p. 92, note 1) in such a way as to establish a close but, to my mind, unconvincing connection between philosophy and homosexual love. Unlike Burnet and Taylor, Professor Grube finds only "unity" of soul emphasized in the *Phaedo* (p. 125), and even in the tripartite division in the *Republic* he sees "unity behind the different parts" (p. 148). He sees a "contradiction" (p. 130) between the "pure intellectualism" of the *Phaedo* and the "violent reaction" of the *Symposium*, but apparently none between the bipartite and tripartite divisions of the soul in the *Republic*. Professor Grube thinks it a mistake "to identify the Ideas with the gods" (p. 152, note 1); "... the demiurge or god [of the *Timaeus*] is in no way the maker of the Ideas" (p. 163); "... the Ideas are prior to god . . .," the creator (p. 163). This interpretation depends, of course, on attaching no importance to god as the creator of "bad-



ness" in *Republic* x. In discussing art Professor Grube insists that *μίμησις* means primarily "impersonation" (p. 184), so it is small wonder if he finds the language of *Republic* x rather "confused" (p. 188): indeed, would Plato have said of Van Gogh that he "impersonated" the bed in the "Bedroom at Arles"?

The chapter on education is in many ways the least satisfactory portion of the book. Professor Grube believes that for Plato not all virtue is knowledge (p. 225) and not all knowledge is virtue (p. 253 ff.). Of the *Timaeus* (86A ff.), where all evil is *ἄνοια*, he says: "As so often in Plato, the terminology is quite different" (p. 227)! One feels that the "forcibly paradoxical language" (p. 229) of the *Laws* is not altogether Plato's, for the account is certainly confusing: *ignorance* is put down as a cause of "*intentional injury*" (p. 228) and "*intentional injuries*" due to temper or pleasure are described as "*involuntary sin*" (p. 229). [The italics are mine.] In the concluding chapter on statecraft Professor Grube shows himself again convinced of the unity of Plato's thought (p. 274), although he finds the *Politicus* and the *Laws* more "realistic" than the *Republic* (p. 284).

Except for the word "knowledgeable" (p. 56, note 1), Professor Grube's style is free of barbarisms; but his ordinary lucidity of expression is occasionally blurred by too loose a use of ethical terms: e.g. *βούλεσθαι*—not *βουλεύεσθαι*—is rendered "will" (p. 146); *τὸ δίκαιον*, "right or just" (p. 265); and *δικαιοσύνη*, "virtue" (p. 223). "Better" is made the comparative degree of "right" (p. 55); "beauty" is classified as a "pleasure" (p. 63), although it is elsewhere identified with the "good"; and "happier" is explained as the predicate of a life which contains "more pleasure" (p. 65). Such language makes of Plato a "deontologist," a "bonificist," a hedonist, and a eudaimonist all at once.

In test passages I have not found many *errata*: in the *Index of References*, "*Alcibiades* I, 118c" should read "118d"; in the *Bibliography*, an *umlaut* is omitted on the word *über* in the title of Ritter's *Neue Untersuchungen*; in Appendix II, the word "this" seems to have fallen out before the word "dialogue" in the eleventh line on p. 295; and on p. 260, Dionysius, the tyrant of Syracuse is called Dionysus—or is Professor Grube ready to defend this form?

Cf. his *Index of Proper Names* under "Dionysus: the god: 193; the tyrant of Syracuse: 260."

VAN JOHNSON

TUFTS COLLEGE

*Tacitus*, Selections from His Works, Edited with Introduction and Notes, by FRANK BURR MARSH and HARRY J. LEON: New York, Prentice-Hall, Inc. (1936). Pp. xii+546. \$2.25.

This textbook is designed "to offer a substantial selection from the works of Tacitus with such explanatory material as will make the text both intelligible and interesting to undergraduate students." The selections from the *Annals* are "chosen primarily to illustrate the characters of Tiberius and Nero and their courts." The *Agricola* is included "as the best Roman specimen of biography," and the first twenty-seven chapters of the *Germania*. The editors are professors of ancient history and classical languages respectively, and their commentary presents a welcome balance of historical criticism and interpretation with grammatical notes and translation aids.

An introduction of thirty-three pages comprises an account of Tacitus' life and works; an excellent brief characterization of his style; a discussion of his historiographical method, including criticism of the portraits of Tiberius and Nero; brief descriptions of the manuscripts, and of the constitution of the principate; three genealogical and one chronological table; and a select classified bibliography. The last-named section surprisingly omits works on Tacitus' sources; Fabia and Gercke should find mention in a bibliography "for supplementary reading and reference, whether by teacher or student."

The text is largely the Oxford except for the *Agricola*, which follows Anderson's; critical signs are almost entirely omitted. The selections from *Annals* I-VI provide about fifty-five pages of actual Latin text, those from XIII-XVI about the same amount. These sections are supplemented by English summaries of the lost contents of V, and of the end of Nero. The *Agricola* adds twenty-four pages and half of the *Germania*, eleven more. There is, then, rather less than one hundred and fifty pages of Latin, hardly more than

a one-term course would require, without any margin allowed for the choice of the individual teacher.

Notes occupy 315 pages. This seems a disproportionate amount of commentary, even for a difficult author; but perhaps the undergraduate student will feel differently and be grateful. The gradation of the notes is so arranged that a course may commence with the *Agricola*, or *Annals* I, or *Annals* XIII. The commentary is free from excess baggage of parallel quotations from Greek or other Latin authors; and it performs well the function of introducing the student to the purposes and methods of textual and historical criticism.

There are about a dozen illustrations, of which no list is given—sculptural portraits of members of the imperial family, a coin of Nero's closing of Janus, maps of the Empire, Italy, and the city of Rome; also a ten-page index of proper names, and six pages of important items in the notes.

The correction of Romanus Hispo's name to Romanus (notes, p. 243) suggests that Falanius (text p. 53, notes p. 242) might well have been corrected to Faianius, cf. *Prosopographia*<sup>1</sup>, F, 80.

The volume is heavy, thick, and uncomfortable to hold in the hand. A larger format of fewer pages would seem to have been far preferable. But the type-face is clear and good-looking, the paper very substantial, and the pleasing green cover serviceable.

Students of classes which use the book will make an auspicious acquaintance with Tacitus' incomparable style, and gain a splendid introductory knowledge of the history of the early Empire.

ROBERT SAMUEL ROGERS

DUKE UNIVERSITY

## Hints for Teachers

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[Edited by Dorothy M. Bell, Oberlin College, Oberlin, Ohio. The aims of this department are threefold: to assist the inexperienced teacher of Latin, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

### Another Latin Song

Teachers are ever on the lookout for new Latin songs, and sometimes it is not a lively song to arouse enthusiasm that is wanted, but something of a religious nature. To fill this need we take pleasure in publishing Professor Hodgman's Latin version of Cardinal Newman's great hymn, "Lead Kindly Light":

#### DUC ALMA LUX

Duc, alma Lux, obsistit nebula,

Me dirige;

Nox atra, distant mea limina,

Me dirige.

Duc me; non postulo prospicere

Longinqua; paulum sat procedere.

Non semper talis, nec precabar tu

Me duceres.

Errabam temerarius; sed tu

Me diriges.

Ambitiosus eram, pavide

Superbus; sed haec obliviscere.

Beasti tua me potentia,

Quae diriget

Trans stagna, cautes, et torrentia.

Mox veniet

Lux, arridebunt beatissimi,  
Amissi nuper, mi carissimi.

ARTHUR WINFRED HODGMAN

OHIO STATE UNIVERSITY

#### Latin Still a Living Language

That Latin is still a living language is vividly illustrated by the following excerpt from an article which appeared in the February 23 issue of *The Guardian*, an English church paper, and which was sent in by Mary Trowbridge Honey, of Nebraska State Teachers' College, Wayne, Nebraska. The excerpt was taken from a letter sent to a dignitary of the Roman Catholic church in London by a Polish ecclesiastic. He wrote in Latin, the language common both to himself and his correspondent, while Polish and English were not. Nor did *The Guardian* hesitate to publish it without translation for its readers:

Eminentissime Princeps: Bello terribili Poloniam devastante et bolchevistica persecutione in magna parte regionum nostrarum saeviente, permulti profugi (circa centum milia), inter quos multi sacerdotes ex variis diocesibus, Vilnae salutem petierunt. Institutum Actionis Catholicae haud exiguum partem gerens in actione charitativa erga profugos, Eminentiam Vestram humiliter enixeque implorat, ut sacerdotibus profugis vere miserabilibus adiutorium praestare dignetur, vel mittendo nobis stipendia missalia vel alia beneficia iuxta beneplacitum suum misericorditer praestando. Pecunia nobis mitti potest per Consulatam Britanniae Caunae (Lithuania). Sacram purpuram serventer osculans benedictionem Eminentiae Vestrae imploro. . . .

#### Latin Newspapers

*Florella*. To the Advanced Latin Club of Bloom Township High School, Chicago Heights, Illinois, the best wishes of this department for the successful launching of their new paper! Its name *Florella* honors their school. Its articles, for the most part in English, deal with Roman life and customs.

*Gens Togata*, Latrobe High School, Latrobe, Pennsylvania. The leading article of this issue, which appeared March 15, carried the news in Latin that Caesar had been assassinated that morning by members of the Senate.

*Nunc Et Tunc*, dual magazine published semiannually by the pupils of Warren High School and Beatty Junior High School, of Warren, Pennsylvania. Within its seventy-two pages are many

interesting items, among them a series of brief biographical sketches in Latin of the Presidents of the United States, and two original comic strips with Latin inscriptions.

**Latin and Literature—Concluded**

Below appear the final selections made from the many suggestions which came in in response to the *Latin and Literature* item in the March issue of the JOURNAL. A large number of the contributors were students:

Adventures of a Biologist—Pliny the Elder  
Anthony Adverse—Mark Antony  
A Prophet Without Honor—Cassandra  
Dead End, Disputed Passage—Horatius at the Bridge  
Death by Proxy—Alcestis  
Down to Earth—Icarus  
Enter Three Witches—Three Fates  
Giants in the Earth—Titans  
I Married a Vagabond—Penelope  
Knight of the Seas—Sextus Pompey  
Listen for the Voices—Delphi, Sirens  
Living Death—Prometheus  
Mad About Music—Orpheus  
Not Peace but a Sword—Caesar  
One More River—Styx  
Saddle in the Sky—Pegasus  
There Are Brothers—Romulus and Remus  
The Good Companions—Castor and Pollux, Argonauts  
The Man Without a Country—Aeneas  
The Sea Witch—Scylla  
Turning Wheels—Ixion

**War Words for Word Study**

Marie B. Denneen, of the Women's College of the University of North Carolina, Greensboro, North Carolina, suggests material for a timely word study on war words for first- and second-year pupils. The objective of the study is "to help students clarify their knowledge of war terminology, to help them see the practical application of Latin in a topic of current interest, and to make use of their interest in everyday affairs in vitalizing the work in Latin." Both English war words derived from Latin and Latin war words themselves were included in the study.



The list was compiled of war words or phrases taken from (1) three radio broadcasts during which words used were jotted down, (2) "Background for War" (supplement of the magazine *Time*), (3) Latin war words appearing in the vocabularies in the pupils' texts. Study of the words is made more effective if the words are studied in class in their original context than if treated merely in the alphabetical lists.

The war words were classified under the following groups: nouns used to designate war or battle, army, line of march, line of battle, places in which wars are fought, people who do the actual fighting (including officers), people connected with the fighters (related to, supporting, aiding), means of fighting (offensive and defensive), other activities, time of fighting, results of war; verbs used to indicate actual fighting (offensive and defensive), activities connected with fighting, other activities.

Various methods which may be used for dealing with the listed words are:

(1) Recalling Latin war words that have been studied; (2) recalling English derivatives studied in connection with Latin words previously learned; (3) learning new English words suggested by war news and derived from Latin war words previously learned; (4) learning new Latin roots or words through English derivatives selected from war news; (5) understanding new English derivatives, selected from war news, through the explanation of the Latin elements of which they are composed.

The list of words and phrases compiled by Miss Denneen for use in her classes is as follows:

aggressor	commissioned officer
air menace	comrade
annihilation	conciseness
bonanza	conjecture
cable	conscientious objector
calculation	convoy
casualties	damage
censor	delay
chief of staff	delegate
combatant	disaster
commander-in-chief	ensign

exempt	potent
expedition	predecessors
fuse	prison
general mobilization	propaganda
homage	protectorate
hostage	protest
impunity	puppet
incendiary	quota
infantry	quote, unquote
inflation	rail
intermediary	recruit
interpreter	reparation
invest (military)	retreat
journalist	rival
League of Nations	scrupulous
lieutenant	serve
magnet	speculator
maneuver	story
map	subterfuge
mediate	terse
military expert	torpedo
news	trajectory
observe	transit
opportunity	trench
passport	truck
peasant	vaccinate

## Current Events

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[Edited by George E. Lane, Thayer Academy, Braintree, Mass., for territory covered by the Association of New England and the Atlantic States; Dwight N. Robinson, Ohio Wesleyan University, Delaware, Ohio, for the Middle States east of the Mississippi River; G. A. Harrer, the University of North Carolina, Chapel Hill, N. C., for the Southeastern States; Russell M. Geer, Tulane University, New Orleans, La., for the Lower Mississippi Valley and the Southwest; Alfred P. Dorjahn, Northwestern University, Evanston, Ill., and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the Middle Western States. News from the Pacific Coast may be sent to Fred L. Farley, College of the Pacific, Stockton, Calif.]

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible, it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection it should be remembered that the December issue, e.g., appears on November fifteenth and that items must be in hand five or six weeks in advance of the latter date.]

### Again, the Editors

Our Louisville meeting was noteworthy not only for the excellence of the papers read, but especially for the cordial attitude of the press. This latter was evidenced by the prominence given to reports of our meetings and especially by three editorials which we print below with unusual pleasure. The first, by Tom Wallace, editor of the *Louisville Times*, is being reprinted through the courtesy of Mr. Wallace and the *Louisville Times* for free distribution through the various Classical Associations. Those who desire copies should send *stamped, self-addressed containers* to Professor Jonah W. D. Skiles, Westminster College, Fulton, Missouri. Only *large* envelopes (or manila containers for 100 copies or more) should be used. Each one and one-half cents of postage will bring approximately thirty copies of the editorial. The other two are by editorial writers of the *Courier-Journal*.

#### BELIEVERS IN REAL EDUCATION MEET IN LOUISVILLE TO DISCUSS CLASSICS

(Editorial in *The Louisville Times* March 21, 1940)

Louisville is the scene of a meeting of scholars, and advocates of scholarship.

Members of the Classical Association of the Middle West and South consider the origin of the verb "to educate."

They believe that instructors should lead forth the mind of the seeker for knowledge to contemplation of, and participation in, the world's culture, not merely to conquest of vocational problems.

Such persons approve, undoubtedly, the revival of a Maryland college by a group of advocates of the classics who consider a good library well used the best instrument of true education.

Many older Americans who were educated at best American universities and in part at European universities, look back upon association with professors whose high culture was an inspiration to them in their youth and has been an influence upon their lives.

Such instructors are not produced by an educational system which lays emphasis upon studies which, presumably, will equip the student for his chosen calling, if he has chosen a calling, rather than upon studies which will make him an exemplar of true education.

The school teacher, the college professor, who best knows the subject he teaches, and is best qualified so to teach it that he will arouse the interest of those he teaches, is not the mere specialist, but one who knows the roots of culture, and who makes upon the student the impression that he is master of more than the subject he teaches.

The old family physician's versatility—his broad experience, his ability to cope with problems great emergencies presented, inspired confidence which the specialist does not always inspire.

Those who teach youngsters should be so equipped that they may inspire confidence similarly. To do that they should be broadly educated, among other things grounded in the classics.

#### ARE GREEK AND LATIN DEAD?

By E. A. JONAS

"We tried to save Latin and Greek," protests Dr. Kent [President of the University of Louisville], "we used the pulmotor, and gave them an oxygen tent, yet they died because there was no sustenance in them." And he closes on a note of defiance, with a challenge almost, "you may do with that as you choose!"

The President of our university would have us believe that the "dead languages," the literature and philosophy, the way of life, of which they were the vehicle, are in truth good and dead. They satisfy no need of the day and touch off no emotion. In the fanatical pursuit of what is useful and practical and money-raising, one way or another, Greek and Latin are no more than curious survivals. Less than that. Restoration, new birth, are not for them. The pulmotor and the oxygen tent avail not at all. *Hic jacet*, two narrow words found on tombstones; Dr. Kent will pardon the Latin gag. It has closed many chapters.

About the same time, oddly, and in unbelievable conflict with the death notice, a learned man was engaged in driving home the "Increasing Importance of Latin and Greek for Knowledge of the English Language." To his own complete satisfaction he proved that the native element in English is becoming obsolete. Pretty soon, unless for relatively few terms, we shall all be speaking Greek or Latin without knowing it, much as, in the Moliere comedy, M. Joardain spoke prose.

Dr. Skiles, in the chair, tried to be nice about it. He pointed out that Abraham Lincoln was a great man though he didn't have an education; why might not the University of Louisville have become great in spite of the fact that it did not have Latin and Greek—did not, in other words, give an education? And another speaker was at pains to show that in some States, at all events, not highly placed in educational tables, though the proportion of students was lower the number busy with the classics was on the increase.

It is possible for university dignitaries to be too dogmatic. Latin and Greek are gone from our home institution. That is to be deplored. That is tragic. It in no wise can be matter for the mildest satisfaction. If we dared write it, we would say that is a mistake that should be made right. Culture is not to be despised and the older world should be held in greater honor.

More we will not say. We want to spend a little time with the delightful thought that, some day soon, English is itself to be among the tongues reckoned dead. Before that comes to pass, make room for a little biography written in native words only, or nearly. It has its points:

The late Earl Pumbles was of lowly birth. He was born in a thorp, the son of a penniless timber-wright. Outdriven from his first school, he became a fighting man. He was a dreadless and fear-nought wight, and was once left for dead upon the field, bleeding at every sweat-hole. Coming home he saw the haplihood of making a gold-hoard in the soap-trade. He set up a business with the gold of others; got rid of his yoke-mates by sundry underslinkings, and soon became wealthy. . . . In the back-end of the next year his health gave out; he became bit-wise worse; and he died of the belly-ache. By ill-hap he was an eat-all and rather soaksome. He will be buried in the bone-yard at Pumbles, in which lich-rest his wife already lies. The earldom goes, by out-of-the-way odd-come-short, to his daughter.

Never mind the author. Perhaps, like Shakespeare, he had little Latin and less Greek, but he knew something about the *reductio ad absurdum*.

The English tongue is a hybrid. It is not always possible—whether desirable or not is a moot question—to find equivalents for words of alien origin, Latin and Greek have been despaired of before and often. Always it was found they had "sustenance" enough.

#### SO WE'RE TO START TALKING IN LATIN?

##### BREAD AND CIRCUSES

By RICHARD RENNEISEN

Just about the time the movement away from Latin and Greek, as exemplified in University of Louisville practice, was on the verge of worrying us,

comes along a speaker before the Classical Association of the Middle West and South here and lays on a placating hand. In 200 years, says he, Americans all will be speaking almost 100 per cent Latin and Greek. The common citizen won't realize it, but it'll be so.

This absolves the modernists of the maledictions of the classicists. The modernists can say, "Very well, if we're all going to be speaking the classics anyhow eventually, why not wait and go into the thing calmly—not seven-league-boot ourselves in now, with a peck of extra trouble?" But it doesn't settle everything.

To us, there's always been something solid, immutable, heightening, authoritative in Latin and Greek. Just a good solid Latin quote, like, say, *Sic transit gloria mundi*, or one like that, can do worlds in many situations. Every time we read some treatise which is salted and peppered with Latin quotes, we pull our tie tighter and clear our throats. It's invigorating and spine-stiffening. And as for Greek, especially an outright Greek word (which has always reminded us of something like a little-bittie centipede in print) such a word "climbs the lonely hill of the absolute."

Now, we'll hate to see the day when English words and Latin and Greek words become inseparable. Graduating *cum laude* will never be the same then. Maintaining the *status quo* won't have the authority nor the dignity. Americanization will have reduced them to a vast unscintillating noun. And we'll dislike it. Americanize the "Sweetheart of Sigma Chi"—try to forget the noble Greek which has for so long classicized this maiden? It would be like selling "Yankee Doodle" to the Bolsheviks! Yet, they do say in 200 years you'll never realize you're being the slightest bookish if you quote Greek almost direct—the languages will be so much the same.

Well, at least we won't have a tongue cluttered with Nazi words such as *Lebensraum* and *Blitzkrieg*. That future football dispatch suggested in the weekly magazine *American*—"Jones, finding *Lebensraum* off tackle, broke through for a seventy-yard *Blitzkrieg*"—probably won't ever be sent. We might see "whooptician" (cheerleader) as *American* suggests, but even that might not last long. People are going to settle down to speaking the classical tongues again and the *status* will come back to *quo*.

#### Radio at Louisville

Another unusual feature of the Louisville meeting was the opportunity offered for broadcasting. Two round-table discussions concerning the classics were broadcast and Professor Oldfather repeated a part of his paper on "The Increasing Importance of Greek and Latin for the Understanding of English" over the radio. As though to further our knowledge of such matters, Professor Dorrance S. White read a paper entitled "Broadcasting the Classics," which we shall publish later in the *JOURNAL*. All in all, the Louisville meeting was quite radio-minded.



**Uncle Dudley**

During his summer vacations the editor reads the *Boston Globe* and gets a great deal of comfort and amusement from the good sense which permeates occasional editorials by "Uncle Dudley." We reprint below part of an editorial entitled "Sawdust in the Ink," which appeared in the issue of March 26. The general thesis of the editorial is that the attempt to do good literary composition directly into a typewriting machine is inimical to the best style. His two concluding paragraphs run:

The defect of most contemporary writing, however, goes deeper than mechanical keyboard or slovenly penmanship. Colleges are aghast at the illiteracy among their freshmen. These are the crops of students who have sprung up since that wild-oat sowing wherein the study of Greek and Latin was abandoned. No one fully understands his mother tongue until he has learned one or more foreign languages. Then only do the grammar and syntax of his own make sense. A large, probably the larger, part of the best writers of English in the past four centuries can hardly be said to have studied English grammar at all; they learned to write good English through having first learned to read and write in the languages from which good English is derived.

This is a hard saying for the crop of youth which has not the ancient tongues, but it may as well be said, since signs multiply that the blunder of having dropped them is being recognized. Excellence is a stern schoolmaster. If the work is shoddy, down comes his ferule on the knuckles that stumble. But when his schooling has lasted years enough, those same fingers that once stumbled move with a sure instinct through rhythm and euphony to exactness of thought and writing.

UNCLE DUDLEY.

**Georgia**

The Classical Association of Georgia held its annual meeting in conjunction with the Georgia Educational Association at Macon on the Ides of March. The president, Miss Clara Thompson, of Shorter College, introduced Dr. I. E. McKellar, of Wesleyan College, who gave an interesting and most appropriate talk on "The Classics and Citizenship."

Ways of stimulating interest in the study of Latin were discussed. Stamp collections, posters, and projects were displayed.

The names of the district chairmen for the State Latin Tournament, held April 27, were read. The following officers were elected for the coming year: president, Miss Lillian Thomas, Girls' High School of Atlanta; vice-president, Dr. Narka Nelson, Agnes Scott College; secretary, Miss Anne Turner, Albany High School; treasurer, Miss Frances Bryant, Fort Valley High School.

**Classical Association of New England**

At the meeting of the Classical Association of New England, held at Williamstown, Massachusetts, on April 5 and 6, the following officers for 1940-41 were elected: president, Miss Susan E. Shennan, New Bedford High School; vice-president, Professor Lester M. Prindle, University of Vermont; secretary-treasurer, Professor John W. Spaeth, Jr., Wesleyan University;

additional members of the executive committee, Professor Alfred M. Dame, Middlebury College; Mrs. Mabel W. Leseman, South Portland High School, Maine; Professor Blanche Brotherton, Mount Holyoke College; Mr. Cecil T. Derry, Cambridge High and Latin School; representative on the Council of the American Classical League, Dr. George A. Land, Newton High School, Massachusetts.

It was voted to hold the next annual meeting at Tufts College, Medford, Massachusetts, on April 4 and 5, 1941.

#### **Massachusetts—Holy Cross College**

Holy Cross College cordially invites the members of the Classical Association of New England to the presentation of Sophocles' *Oedipus Coloneus* in Greek, May 17 and May 19, at 4:00 P.M.

#### **Milwaukee Meeting of the American Classical League**

In co-operation with the National Education Association, the American Classical League will hold its twenty-second annual meeting in Milwaukee, Wisconsin, July 1-3. The first session will be on Monday afternoon, July 1. This will be a joint meeting with the Department of Secondary Education. The general topic for the meeting is "American Youth in Today's Democracy." Immediately following the joint meeting there will be held the first meeting of the American Classical League *per se*, in which the discussion of the general topic will be continued with special emphasis upon the contributions of the classics.

The second session will be held on Tuesday, July 2, and will be devoted to papers describing the special interests of certain classical enthusiasts.

A subscription dinner will be given on the evening of Tuesday, July 2, at which B. L. Ullman, President of the American Classical League, will preside. As is usual, a program of speeches and music will follow the dinner.

The third afternoon meeting of the American Classical League will be held on Wednesday, July 3, and will be concerned primarily with the teaching of the classics today. There will be reports about the present status of Latin and suggestions for changes in the training of teachers with ample opportunity for questions and discussion from the audience.

Among the speakers who have agreed to appear on the program are: Walter R. Agard, of the University of Wisconsin; Dorothy Park Latta, Director of the American Classical League Service Bureau; Helen E. Loth, of Wisconsin State Teachers' College in Superior; Gordon Mackenzie, Director of Practice Teaching of the University of Wisconsin School of Education; M. B. Ogle, of the University of Minnesota; Lena B. Tomson, of Milwaukee Downer College; B. L. Ullman, of the University of Chicago; A. H. Weston, of Lawrence College, Appleton, Wisconsin; Dorrance S. White, of the State University of Iowa.

Ortha L. Wilner, of State Teachers' College, Milwaukee, is chairman of the local committee in charge of general arrangements. Calla A. Guyles, of the University of Wisconsin, is chairman of the program committee.

## Recent Books<sup>1</sup>

[Compiled by Herbert Newell Couch, Brown University]

- ARISTOTLE, *On the Heavens*, With an English Translation by W. K. C. Guthrie, "Loeb Classical Library": Cambridge, Harvard University Press (1939). Pp. xxxvi + 378. \$2.50.
- BAKER, HOWARD, *Induction to Tragedy*: University of Louisiana, Louisiana State University Press (1939). Pp. 247. \$2.75.
- BENEDETTI, BRUNELLI, *Valeria, Il pensiero educativo della Grecia*: Rome, Studium Urbis (1939). Pp. 303. Lire 20.
- CARR, WILBERT LESTER, and WEDECK, HARRY E., *Latin Poetry*: Boston, Heath (1940). Pp. ix + 414. \$2.00.
- CIACERI, EMANUELE, *Il mondo romano*: Florence, La Nuova Italia (1939). Pp. vi + 111. Lire 7.50.
- CALEY, EARLE RADCLIFFE, *The Composition of Ancient Greek Bronze Coins*, "American Philosophical Society Memoirs, Vol. XI": Philadelphia, American Philosophical Society (1939). Pp. 203, 4 plates. \$2.50.
- COLONNA, ARISTIDE, *Due papiri di Achille Tazio*: Rome, Reale Accademia d'Italia (1940). Pp. 83.
- COLONNA, ARISTIDE, *Heliodorea*: Rome, Reale Accademia d'Italia (1940). Pp. 60.
- CUMMINS, GERALDINE, *When Nero Was Dictator*, Introduction by A. H. G. Lee: London, Muller (1939). Pp. 272. 10s. 6d.
- CZECH, ALBERT, *De Repraesentatione Graphica Propositionis Latinae*: Yenchowfu, Shantung, Catholic Mission Press (1939). Pp. 57.
- DE SANCTIS, GAETANO, *Storia dei Greci dalle origini alla fine del secolo V*: Florence, La Nuova Italia (1939). 2 Vols. Pp. xvii + 595 and xv + 580. Lire 82.
- DEUTSCH, ROSAMUND E., *The Pattern of Sound in Lucretius* (Doctor's Thesis): Bryn Mawr College (1939). Pp. viii + 188.
- DINSMOOR, WILLIAM BELL, *The Athenian Archon List in the Light of Recent Discoveries*: New York, Columbia University Press (1939). Pp. xvi + 274. \$4.50.
- DONNELLY, FRANCIS P., S. J., *Cicero's Manilian Law*, A Translation: New York, Fordham University Press (1940). Pp. 31.

<sup>1</sup> Including books received at the Editorial Office of the CLASSICAL JOURNAL, Washington University, St. Louis, Mo.

- DORNSEIFF, FRANZ, *Der sogenannte Apollon von Olympia*, "Griefswalder Beiträge zur Literatur- und Stilforschung, Beiheft 1": Griefswald, Dollmeyer (1938). Pp. 45, 1 plate.
- Early Greek Art*, A Picture Book: New York, Metropolitan Museum of Art (1939). Pp. 4, 20 plates. \$0.25.
- ECHTERNACH, HARRIET, *High-School Latin Workbook*: Sterling, Ill., Published by author (1940). Pp. 68+38 tests. \$1.00.
- ERNOUT, A., and MEILLET, A., *Dictionnaire etymologique de la langue latine*, Histoire des mots (Nouvelle edition revue, corrigée, et augmentée d'un index): Paris, Klincksieck (1939). Pp. xxi+1184. Fr. 375.
- FARRINGTON, BENJAMIN, *Science and Politics in the Ancient World*: New York, Oxford University Press (1940). Pp. 243. \$2.50.
- FERGUSON, W. K., and BRUNN, G., *A Survey of European Civilization*, Ancient Times to the Present: Boston, Houghton, Mifflin Co. (1939). Pp. 1245, maps, illustrated. \$4.50.
- FRANK, TENNEY, *An Economic Survey of Ancient Rome, General Index to Volumes I-V*: Baltimore, The Johns Hopkins University Press (1940). Pp. 140. With Volume v \$5.75.
- FRANK, TENNEY, *An Economic Survey of Ancient Rome, Volume v, Rome and Italy of the Empire*: Baltimore, The Johns Hopkins University Press (1940). Pp. ix+445. With General Index \$5.75.
- GRACE, FREDERICK RANDOLPH, *Archaic Sculpture in Boeotia*: Cambridge, Harvard University Press (1939). Pp. x+124, illustrated.
- GRAY, LOUIS HERBERT, *Foundations of Language*: New York, Macmillan (1939). Pp. xv+530, 9 figures. \$7.50.
- HASKELL, H. J. *The New Deal in Old Rome*: New York, Alfred A. Knopf (1939). Pp. xii+258+xi. \$2.50.
- HERODOTUS, *Book II*, Edited by W. G. Waddell: London, Methuen (1939). Pp. 305, map. 7s. 6d. (8s. 6d. with vocabulary).
- HOMER, *Iliad XI*, Edited by E. S. Forster: London, Methuen (1939). Pp. ix+99, 4 plates, map. 3s. 6d.
- HORACE, *Ars Poetica*, Edited with Notes by A. S. Wilkins: London, Macmillan (1939). Pp. 124. 2s. 6d.
- Il santuario di Pompei*, I lavori di ampliamento: Roma, Impresa Castella (1939). Pp. 76.
- KITTO, H. D. F., *Greek Tragedy*, A Literary Study: London, Methuen (1939). Pp. x+410. 15s.
- KRAELING, C. H., *Gerasa*: New Haven, Yale University Press (1938). \$10.00.
- LEON, PHILIP, *Plato*: London, Nelson (1939). Pp. 147. 2s. 6d.
- LUCAN, *De Bello Civili I*, Edited by R. J. Getty: Cambridge, At the University Press (1940). Pp. lxvi+155.
- LÜDEMANN, HANS, *Sparta*, Lebensordnung und Schicksal: Leipzig, Teubner (1939). Pp. 183, illustrated. RM 4.

- MERRITT, BENJAMIN D., WADE-GERY, H. T., and MCGREGOR, MALCOM F., *The Athenian Tribute Lists*, Vol. I, "Published for the American School of Classical Studies at Athens": Cambridge, Harvard University Press (1939). Pp. xxxii+605, 25 plates, 192 figures.
- MEYER, ERNST, *Peloponnesische Wanderungen*, Reisen und Forschungen zur antiken und mittelalterlichen Topographie von Arkadien und Achaia: Zurich and Leipzig, Niehaus (1939). Pp. xvi+148, 12 plates, maps. RM 9.
- MORROW, GLENN R., *Plato's Law of Slavery in its Relation to Greek Law*, "Illinois Studies in Language and Literature, No. 25, 3": Urbana, University of Illinois Press (1939). Pp. 140. \$1.50.
- NAIRN's *Classical Handlist*, Second Edition, revised and enlarged: Oxford, Blackwell (1939). 6s.
- PACKER, MARY N. PORTER, *Cicero's Presentation of Epicurean Ethics*, A Study based primarily on *De Finibus* I and II (Doctor's Thesis): New York (1938). Pp. ix+127.
- PARKE, H. W., *A History of the Delphic Oracle*: Oxford, Blackwell (1939). Pp. vii+457, frontispiece, 7 plates. 21s.
- PERCIVAL, GEOFFREY, *Aristotle on Friendship*, An expanded translation of the *Nicomachean Ethics*, VIII and IX: Cambridge, At the University Press (1940). Pp. xxxix+149. \$2.50.
- PERRY, HENRY TEN EYCK, *Masters of Dramatic Comedy*: Cambridge, Harvard University Press (1939). Pp. x+666. \$5.00.
- PLATO, *Republic, Book I*, Edited by D. J. Allan: London, Methuen (1940). Pp. ix+130. 3s. 6d. with vocabulary, 3s. without vocabulary.
- PLUTARCH, *Moralia*, Vol. VI, With an English Translation by William Clark Helmbold, "Loeb Classical Library": Cambridge, Harvard University Press (1939). Pp. xii+528. \$2.50.
- RADIN, MAX, *Marcus Brutus*: New York, Oxford University Press (1939). Pp. ix+238. \$2.75.
- ROSTOVITZ, M. I., and others, *Excavations at Dura-Europos*, Preliminary report of the 7th and 8th seasons of work, 1933-1934 and 1934-1935: New Haven, Yale University Press (1939). Pp. 461, illustrated. \$7.50.
- SEMI, FRANCESCO, *Lineamenti della letteratura greca*: Turin, S. E. I. (1939). Pp. 124. Lire 6.
- SHAW, CHANDLER, *Etruscan Perugia*, "Johns Hopkins University Studies in Archaeology, No. 28": Baltimore, Johns Hopkins University Press (1939). Pp. 115, 23 illustrations. \$2.75.
- SIEVERS, HELMUT, *Beiträge zur Wirtschaftsgeschichte Pompejis* (Doctor's Thesis): Hamburg, Christians (1938).
- SILVA, PIETRO, *Il Mediterraneo dall' unità di Roma all' Impero italiano*: Milan, I. S. P. I. (1939). Pp. 559, 6 plates. Lire 30.
- SMITH, H. R. W., *Der Lewismaler* (Polygnotus II): Leipzig, Keller (1939). Pp. 30, 56 plates. RM 28.

- STANFORD, WILLIAM BEDELL, *Ambiguity in Greek Literature*: Oxford, Blackwell (1939). Pp. 197. 10s. 6d.
- STUART, MERIWETHER, *The Portraiture of Claudius*, Preliminary Studies (Doctor's Thesis): New York (1939). Pp. xiv + 93.
- C. SUETONIUS TRANQUILLUS, *Divi Augusti Vita*, Edited by Michael Adams: London, Macmillan (1939). Pp. lxiv + 239. \$1.35.
- SYME, RONALD, *The Roman Revolution*: New York, Oxford University Press (1939). Pp. xi + 568, 6 genealogical tables. \$7.00.
- SZELIGOWSKA, I. M., *L'art décoratif étrusque*, "Bulletin intern. de l'Acad. polonaise des sciences et des lettres, No. suppl. 4": Cracow, Imprimerie de l'Université (1938). Pp. 95, 32 plates.
- TEGGART, FREDERICK J., *Rome and China*, A Study of Correlations in Historical Events: Berkeley, University of California Press (1939). Pp. xvii + 283, 14 maps. \$3.00.
- TURNER, ERIC G., *Catalogue of Greek and Latin Papyri and Ostraca in the Possession of the University of Aberdeen*, "Aberdeen University Studies, No. 116": Aberdeen, University Press (1939). Pp. xix + 116, 5 plates. 8s. 6d.
- WEISSINGER, REINHARD T., *A Study of Act Divisions in Classical Drama* (Doctor's Thesis), "Iowa Studies in Classical Philology, No. ix": Des Moines, Iowa (1940). Pp. 141. \$3.00.
- ZANCAN, PAOLA, *La crise del principato dell' anno 69 d. C.*: Padua C. E. D. A. M. (1939). Pp. xii + 134. Lire 18.



## INDEX TO VOLUME XXXV

Prepared by FRANKLIN H. POTTER  
University of Iowa

- 
- Abbott, K. M., and Oldfather, W. A., *Review: Housman's Manilii Astronomicon*, 297
- Accius, *Brutus* (Coulter), 460
- Adventures of a Dilettante in a Provincial Family (Pack), 67
- Aeschylus, *Agamemnon*, 606-10; 855-63, 360
- Ahnenbild und Familiengeschichte bei Römern und Griechen* (Bethe), 237
- A Little Learning (DeWitt), 167
- Allen, Walter, Jr., Location of Cicero's House on the Palatine, 134; 291
- Allison, Clara Janet, Obituary of B. L. D'Ooge, 513
- American Classical League, 376; 441; 560
- A Modern Historian on the Value of the Classics (Spaeth), 482
- Ancient Cyprus, Its Art and Archaeology* (Casson), 44
- Ancient World* (Caldwell), 45
- Animals for Show and Pleasure in Ancient Rome* (Jennison), 365
- Apuleis, *Apology*, 67
- Argument for the Study of Languages (Nybakken), 108
- Armstrong, Mary E., *Review: Wilson's Clothing of the Ancient Romans*, 112
- Arndt, W., *Review: Barlow's Epistulae Senecae ad Paulum*, 304
- Arnold (Matthew) on Teaching Latin, 105
- Articles in Journals of Education*
- A Deeper Thirst (*CathSJ*), 191
- Adjusting the Curriculum to Mental Capacity (*EdAdm*), 188
- An Experiment in Latin (*School*), 190
- Après l'Exposition d'Imagerie Antique (*L'EnsPub*), 189
- At What Price Usurpation? (*Ed*), 186
- Back to Fundamentals in Education (*EdDig*), 186
- Caesar's Germany and the Third Reich (*School*), 191
- Conspiracy Against the Lad of Parts (*Ed*), 188
- Curriculum Investigations (*REdRes*), 188
- Ethical Emphasis in Early Latin Teaching (*Ed*), 187
- Foreign Language Teacher Looks at Education (*Ed*), 192
- Four Centuries of the Latin Problem (*Ed*), 185
- Frequency Study of Latin Inflections (*Ed*), 188
- General Language in High School (*EdDig*), 186
- High-School Latin and College Marks (*SS*), 190
- If I Began Again (*Ed*), 190
- Influence of Latin on Word Knowledge (*SRev*), 190
- International Conference on Public Education (*BulIBEd*), 187
- John Doe Goes to St. John's (*PrEd*), 185
- Language Elections at Michigan (*SS*), 185
- Languages as a Social Study (*NS*), 186
- Latin an Important Factor in Developing Skill in Reading English (*Ed*), 186
- Latin as a Social Science Study (*Ed*), 187
- Latin in Grade X (*School*), 190
- Latin in High School (*VaJEd*), 191
- Latin Semantics (*School*), 191
- Latin Still Answers Present (*ASBJ*), 185
- Latin Visits the Social Studies (*SoSt*), 187

*Articles in Journals of Education—Continued*

- Les Instructions sur l'Enseignement des Langues Anciennes (*RevUniv*), 189
- Place of Latin in Education (*ConfEdA*), 185
- Quintilian and Modern Education (*NYSED*), 189
- Relation of High-School Latin to Marks in the First Year of Arts College (*SRev*), 190
- Relative Difficulty of High-School Subjects (*SRev*), 189
- Site Seeing in Rome (*Ed*), 191
- Some Roman Pantomimes (*School*), 191
- The Future of Latin Depends (*Ed*), 191
- The Language Laboratory (*Ed*), 187
- Training of Latin Teachers in Colleges and Universities (*EdAdm*), 192
- Whither Foreign Language? (*EdDig*), 186
- You Too Can Teach Latin (*ILLT*), 191
- Athens: Economic Life, 27
- Balancing the Curricula (Ruthven), 385
- Barlow, Claude W., *Epistulae Senecae ad Paulum et Pauli ad Senecam* (*Rev.*), 304
- Bell, Dorothy M., What Related English Words Shall We Use? (*Hints*), 372
- Bennett, James O'Donnell, Obituary, 505
- Bethe, Erich, *Aktenbild und Familiengeschichte bei Römern und Griechen* (*Rev.*), 237
- Blake, Warren E., *Charitonis Aphrodisiensis De Chaerea et Callirhoe Amatoriarum Narrationum Libri Octo* (*Rev.*), 115
- Blake, Warren E., *Chaereas and Callirhoe* (*Rev.*), 116
- Boak, A. E. R., Review: Sanford's *Mediterranean World in Ancient Times*, 425
- Bowra, C. M., *Early Greek Elegists* (*Rev.*), 236
- Pindar, *Pythian II*, 492
- Brady, Thos. A., Review: Casson's *Ancient Cyprus, Its Art and Archaeology*, 44
- Bruwaene, Martin van den, *La Théologie de Cicéron* (*Rev.*), 426
- Bush, Douglas, *Mythology and the Romantic Tradition in English Poetry* (*Rev.*), 113
- Caesar and Vercingetorix* (Hurlbut), 39
- Caldwell, Wallace E., *The Ancient World* (*Rev.*), 45
- Canter, H. V., Roman Civilization in North Africa, 197
- Carter, Grace, They Liked Latin (*Hints*), 246
- Casson, Stanley, *Ancient Cyprus, Its Art and Archaeology* (*Rev.*), 44
- Catalepton III (Gillespie), 106
- Catullus in *Three Latin Poets*, 490
- Chaereas and Callirhoe* (Blake), 116
- Charitonis Aphrodisiensis De Chaerea et Callirhoe Amatoriarum Narrationum Libri Octo* (Blake), 115
- Chiera, Edward, and Cameron, George C., *They Wrote on Clay: The Babylonian Tablets Speak Today* (*Rev.*), 46
- Cicero, *De Senectute*, IV, 11, 361
- Cicero's House on the Palatine (Allen), 134; 291
- Cicero's Theology (Bruwaene), 426
- Cicero: Third-Year Vocabulary (Hurlbut), 39
- Classical Articles in Non-Classical Periodicals*
- A Combined Lourdes-Carlsbad of Antiquity: Temple of Asklepios at Pergamon (*ILN*), 60
- A Double Janus (*PMLA*), 512
- A Good-Will Suggestion to Teachers of English (*MLJ*), 255
- A Jewish Prayer in a Greek Papyrus (*JTS*), 382
- A Latin Poem by Peele (*HLQ*), 253
- Ancient Book and the Ending of St. Mark (*JTS*), 254
- Ancient Classics in a Modern World (*QR*), 63
- Ancient History and Modern Analogies (*ConR*), 381
- Ara Pacis Augustae (*IAR*), 61
- Archaeological Research in the Oxus

*Classical Articles . . . , Continued*

- Territories in Afghanistan (*ILN*), 60
- Aristotle and the Scientific Method (*SM*), 383
- Asklepios Cult in Palestine (*JBL*), 254
- Athenian Legislative Procedure (*Bul-JRL*), 59
- Athens Before the Trojan War (*ILN*), 253
- A xiith Century Manuscript of St. Jerome (*BulBPL*), 62
- Augustan Art at the Metropolitan Museum (*IAR*), 61
- A Virgil Travesty (*BulBPL*), 62
- Background of Lyly's Tophas (*PMLA*), 512
- Battle-Ax of Steel from Ugarit (*ILN*), 510
- Biblical Archaeology and the Higher Criticism (*BS*), 253
- Bunk in Classical Scholarship (*AM*), 508
- Bust of Pure Gold at Avrenches (Antoninus Pius?) (*ILN*), 61
- Byron's Use of Modern Greek Writings (*MLN*), 255
- Cambridge Histories: Constantine and the Church (*TLS*), 64
- Chester Beatty Papyrus and the Caesarean Text (*JTS*), 61
- Classical Material in Broadside Ballads (*PMLA*), 512
- Classical Pseudonyms in Germany (*GerQ*), 509
- Classical Source for the Blackamoor Maid (*PQ*), 382
- Classical Speech Divisions (*QJS*), 63
- Classical Tradition in Colonial Virginia (*PBSA*), 510
- Classics as Propaganda in Modern Italy (*SoR*) 383
- Classics at St. John (*Life*), 510
- Collective Interference (*SRL*), 256
- Crisis in Literature, Propaganda (*SR*), 63
- Cultivated Pagans and Ancient Antisemitism (*JR*), 254

*Classical Articles . . . , Continued*

- Dating of Shelley's Notes and Translations from Plato (*MLR*), 62
- Delphi Yields New Treasures (*ILN*), 254
- Der Zerbrochene Krug und König Oidipus* (*MLN*), 62
- Dom Victor Perrin and Three Manuscripts of Luxeuil (*BulJRL*), 95
- Dryden, Rochester, and the Eighth Satire of Juvenal (*PQ*), 255
- Dryden's Poetic Diction and Vergil (*PQ*), 255
- Durer's Männerbad: A Dionysian Mystery (*JWI*), 64
- Engineering, Ancient and Modern (*SM*), 383
- Ethical Bias of Chapman's *Homer* (*SP*), 64
- Evolution of Racine's Poétique (*MLR*), 511
- Fifteenth-Century Schoolbooks (*HLQ*), 253
- Foreign Languages in College Curricula (*SS*), 383
- Form and Function of the Pauline Letters (*JR*), 254
- Gibbon and the Decline of Rome (*SAQ*), 512
- Gothic Version and the Greek Text (*JTS*), 382
- Grecian Glory (*NGM*), 511
- Greek Drama in College (*QJS*), 382
- Greek Mathematics (*TLS*), 256
- Greek Political Thought (*LL*), 510
- Greek Tragedy, Oratorio, and Opera (*SAQ*), 63
- Hadrian's Wall Today (*ArcR*), 508
- "Hercules" and "Orpheus" (*JWI*), 64
- History of Rome and Italy in the Second Century B.C. (*CHJ*), 381
- Hittite Sculpture (*ILN*), 381
- Italy from Roman Ruins to Radio (*NGM*), 512
- Italy's Monuments Tell Rome's Magnificence (*NGM*), 512
- Jacques' "Seven Ages" and Censorinus (*MLN*), 511

## Classical Articles . . . , Continued

- John Ford and Platonic Love in the Court (*SP*), 64  
 Julius Goes Voyaging (*Boys' Life*), 509  
 Lachish, New Results at (*ILN*), 60  
 Latin, English, and the Literary Societies (*SS*), 512  
 Life Story of the Verb "To Be" (*LL*), 510  
 Literary Background of Bacon's Essay "Of Death" (*MLR*), 511  
*Longe Parvula* (*TLS*), 384  
 Luke's Translation of Semitic into Hellenistic Custom (*JBL*), 254  
 Meaning of *ἐκκελευ* in Gal. iv, 17 (*JTS*), 62  
 Meaning of *λόγος* in Mark I, 45 (*JTS*), 382  
 Memory, the Warder of the Brain (*PQ*), 62  
 Milton's *Epitaphium Damonis* (*PMLA*), 256  
 Milton's Homer (*JEGP*), 61  
 Milton's *Second Defence of the People* (*PQ*), 512  
 Minoan Influences in a Hittite City (*ILN*), 381  
 Mock Accents in Renaissance and Modern Latin (*PMLA*), 256  
 Modern *Odyssey* in Classics Lands (*NGM*), 511  
 Mound of Tarsus (*Asia*), 59  
 Museums in a Changing World (*Atlantic*), 381  
 Mycenaean Queen's Tomb at Dendra (*ILN*), 254  
 Nestor's Palace at Pylos: First Mycenaean Inscribed Tablets (*ILN*), 61  
 Newman and the Alexandrian Platonists (*MP*), 511  
 Omissions in the Chester Beatty Papyrus (*JTS*), 382  
 Oratio Bodleiana (*BLR*), 59  
 Papyrus Rolls and the Endings of St. Mark (*JTS*), 61  
 Plutarch and Rousseau's First Discourse (*PMLA*), 62  
 Poet of Materialism—Lucretius (*LQHR*), 382

## Classical Articles . . . , Continued

- Polybius and the American Constitution (*JHI*), 510  
*Polis* and *Idia* in Periclean Athens (*AHR*), 508  
 Political Creeds and Machiavellian Heresy (*AS*), 508  
 Pope's Horace (*TLS*), 256  
 Prehistoric Bronzes Found in Iran (*ILN*), 61  
 Pre-Homeric Mycenae (*ILN*), 509  
 Pronunciation of Latin *qu* and *gu* (*Language*), 382  
 Prophet and Poet (*JTS*), 62  
 Rabelais' Edition of the *Aphorisms* of Hippocrates (*MLR*), 511  
 Racine's *Berenice* (*RR*), 63  
 Ras Shamra, in the Eleventh Level (*ILN*), 509  
 Recent Biblical Archaeology (*ExpT*), 509  
 Recent Literature of the Renaissance—Neo-Latin (*SP*), 64  
 Religion in Account with Classical Literature (*RL*), 63  
 Restoring Rome's Colosseum (*ScA*), 512  
 Road to Alagna (*PQ*), 382  
 Roman Frontier (*SRL*), 256  
 Rome's Final Crisis (*SRL*), 256  
 Shelley's Translation of the "Symposium" (*MLR*), 255  
 Simonides on the Spartans (*TLS*), 383  
 Sinclair Lewis, Plato, and the Regional Escape (*EJ*), 60  
 Skull of Neanderthal Man at Mount Circeo (*ILN*), 253  
 Socrates Crosses the Delaware (*HM*), 60  
 Socrates: Philosopher and Humanist (*LQHR*), 382  
 Solution of Equations by the Ancients (*SS*), 63  
 Source of the Quotation from Augustine in *The Parson's Tale* (*MLN*), 511  
 Sources of Tahureau's Lyrics (*MLN*), 255  
 Speech Education of Roman Children (*QJS*), 382

*Classical Articles . . . , Continued*

- Spirit of Sparta or the Taste of Xenophon (*SoR*), 383  
 Tempest in Teapot: Reform in Latin Pronunciation (*JELH*), 59  
 Temples of the Ancients as an Artist Sees Them (*ILN*), 253  
 Termaximus, a Humanist Jest (*JWI*), 64  
 Test Diggings in Syria (*Asia*), 508  
 Theophrastus, *Characters* At Illinois (*PBSA*), 510  
 The "Republic" Revisited (*YR*), 256  
 The Study of Proverbs (*MLF*), 511  
 The Word *enkronos* in Pre-Christian Usage (*ATR*), 59  
 Toynbee's Study of History (*IntAf*), 510  
 Transformations of Minerva in Renaissance Imagery (*JWI*), 64  
 Treasury of Atrous' Discoveries (*ILN*), 509  
*Tres Personae Possunt Dictione Dotis Obligari* (*JR*), 62  
 Triclinium in Religious Art (*JWI*), 64  
 Two Years' Achievements in Palestinian Archaeology (*RL*), 63  
 Unlocked Treasurer-Store of the Alphabet (*LLT*), 255  
 Venta Silurum (*ILN*), 60  
 Walter Horatio Pater (*Fortnightly*), 253  
 Where Divine Ilissus Flowed (*NR*), 62  
 W. M. Ramsay: Archaeologist and Historian (*RL*), 383
- Classical Influences on the American Revolution (Mullett), 92  
 Classical Revival at St. John's (Kieffer), 144  
 Clementi, Sir Cecil, *Pervigilium Veneris* (*Rev.*), 301  
*Clothing of the Ancient Romans* (Wilson), 112  
 Colby, John K., Latin for Inscriptions (*Hints*), 180  
 Comprehension and Translation of Latin Prose (Coutant), 449  
*Conspiracy of Catiline from Plutarch's Vita Ciceronis* (Hurlbut and Dean), 39

- Cooper, Virginia A., One Year of Latin for the Low-Average Student (*Hints*), 47  
 Corey, Katharine, Proposed Program for the College One-Teacher Latin Department (*Hints*), 121  
 Coulter, Cornelia C., Marcus Junius Brutus and the *Brutus* of Accius, 460  
 Coutant, Victor, Comprehension and Translation of Latin Prose, 449
- Current Events*  
 Again, the Editors (Louisville Meeting), 555  
 Agnes Scott College—Fiftieth Anniversary, 250  
 American Academy in Rome, 312  
 American Classical League at St. Louis, 376; at Milwaukee, 560  
 Committee on Promotion, 441  
*Amphitryon* at Hanover, 377  
 Aristophanes' *Birds* at Cambridge, 55  
 Augustan Bimillennium at Philadelphia, 57  
 Boston Classical Club, 56; 251; 379  
 Charles Knapp Memorial, 441  
 Classical Association of the Pacific States, 376  
 Classical Club of Greater Boston, 56; 251  
 Classical Club of Mount Mary College, Milwaukee, 315  
 Classical Club of Philadelphia, 57  
 Committee on Present Status of Classical Education, 442  
 Editorials on the Study of the Classics, 555  
 Euripides' *Trojan Women* at Hockaday Junior College, 183  
 Foreign Subscribers of the JOURNAL, 57  
 Georgia Classical Association, 559  
 Hanover College Classical Club, 377  
 Harvard Classical Club, 55  
 Illinois Classical Conference, 503  
 Institute for Latin Teachers at Edmund, 56  
 Iowa Classical Conference, 183; 251  
 Iowa Report on Preparation for English in College, 377

## Current Events Continued

- Kansas and Western Missouri Classical Association, 54, 505  
 Kentucky Classical Association, 54; 312  
 Kentucky Education Association, 55  
 Latin in China, 503  
 Loeb Classical Library, 313  
 Michigan Institute for Teachers of Latin, 124  
 Minnesota Classical Conference, 252  
 Missouri Classical Conference, 313  
 National Commission on Cooperative Curriculum Planning, 507  
 New England Classical Association, 439; 560  
   Connecticut Section, 250  
   Eastern Massachusetts Section, 379  
   Western Massachusetts Section, 251

## Obituary

- Bennett, James O'Donnell, 505  
 D'Ooge, Benjamin L., 513  
 Hamilton, H. Adelbert, 182  
 Jones, Anna Susan, 58  
 Peoples, Richard Grier, 441  
 Ohio Classical Conference, 252  
 Oklahoma Classical Council, 314

## Personal Items

- Flickinger, Roy C., 54  
 Fowler, Harold North, 56  
 Gleason, Clarence W., 1  
 Lane, George E., 183  
 Mierow, C. C., 441  
 Norlin, George, 53  
 Potter, Franklin H., 54  
 Skiles, Jonah W. D., 125  
 Wallace, Tom, 55; 556  
 White, Dorrance, 124  
 Plautus' *Miles Gloriosus* at Wooster, 56  
 Radio at Louisville, 559  
 Samuel E. Morison on the Classics in Education, 183  
 Songs Used at Oberlin, 53  
 Sophocles' *Antigone* at Atchison, 54  
   *Oedipus Coloneus* at Holy Cross College, 560  
 Southern Section of the Association at San Antonio, 380  
 Terence, *Phormio* at Worcester, Mass., 506

## Current Events Continued

- Texas Classical Association, 380  
 Texas Latin Teachers Institute, 125; 314  
 Uncle Dudley, 559  
 Vergilian Club of the South Shore, 251  
 Virginia Classical Association, 380  
*Cyprus, Its Art and Archaeology* (Casson), 44  
 Danskin, Gerald, Word Study (*Hints*), 177  
 Dean, Mildred, English-French-Latin Word List for Familiar Concepts, 210; 326  
   Measures for Cheer and a Fresh Start (*Hints*), 431  
 Deneen, Marie B., War Words for Word Study (*Hints*), 552  
 DeWitt, Norman W., A Little Learning, 167  
   Horace, *Epistles* I, 2, 30f., Once More, 485  
   Horace, *Epistles* I, 7, 25-28, 419  
   Horace, *Epistles* I, 11, 25-27, 418  
 Dioscuri at Tusculum, 486  
 Divinities and Divine Intervention in the *Iliad* (Petersen), 2  
 Donnelly, Helen M., *Reviews: Hurlbut's Caesar and Vercingetorix*, 39  
   Hurlbut and Dean's *Conspiracy of Catiline from Plutarch's Vita Ciceronis*, 39  
   Hurlbut's *Words in Cicero's Orations*, 39  
 D'Ooge, Benjamin L., Portrait and Obituary, 513  
 Dow, Sterling, and Edson, Charles F., Chryseis, 493  
 Duffy, James, *Review: Bowra's Early Greek Elegists*, 236  
 Duncan, Thomas S., *Review: Jaeger's Paideia*, 362  
 Dunham, Fred S., *Editorials: Membership and Finance*, 193  
   University of Michigan's Latin Institute, 65  
*Early Greek Elegists* (Bowra), 236



- Economic Man in Ancient Athens (Lind), 27
- Editorial in *Boston Globe*, 559; in *Courier-Journal*, 556; in *Louisville Times*, 556
- Editorials*
- Change in the Editorial Family (E.T.), 1
- Membership and Finance (Dunham), 193
- Our Southern Section (E.T.), 129
- The Louisville Meeting, 321; 555
- University of Michigan's Latin Institute (F.S.D.), 65
- Edwards, Walter A., Final Letters (*Hints*) 118
- Eleusinian Mysteries, 493
- English-French-Latin Word List for Familiar Concepts (Heller), 209; 326
- Epistulae Senecae ad Paulum et Pauli ad Senecam* (Barlow), 304
- Eskimo Stratagem in Greenland, 230
- Excavations at Olynthus, Part VIII, The Hellenic House* (Robinson and Graham), 42
- Finch, Sharon L., Modern Scaevolae, 488
- Finley, John H., Jr., Milton and Horace, 492
- First Philosopher of the Western World (Kline), 81
- Flickinger, Roy C., Cicero, *De Senectute* IV, 11, 361
- Foreign Language Registration in New York City, 162
- Obituary of James O'Donnell Bennett, 505
- Foreign Language Registration in New York City (Flickinger), 162
- Foundations of Roman Italy* (Whatmough), 364
- Fraser, A. D., *Review: Robinson and Graham's Excavations at Olynthus, Part VIII, The Hellenic House*, 42
- Furius Bibaculus (Green), 348
- Geer, Russel M., *Review: Harvard Studies in Classical Philology*, XLIX, 110
- Gerhard, Elmer S., Classical Stratagems in "Wood," 230
- Gillespie, W. E., The Subject of *Catalepton* III, 106
- Greek Elegists* (Bowra), 236
- Greek Metaphor* (Stanford), 423
- Green, Elbert H., Furius Bibaculus, 348
- Grube, G. M. A., *Plato's Thought* (Rev.), 545
- Gwatkin, W. E., Jr., *Review: Harvey's Oxford Companion to Classical Literature*, 41
- Hack, Roy K., Homer's Transformation of History, 471
- Hadzsits, George D., *Reviews: Trevelyan's Lucretius*, 241
- Bethe's *Ahnenbild und Familiengeschichte*, 237
- Haight, Elizabeth H., *Review: Clementi's Pervigilium Veneris*, 301
- Hamilton, H. Adelbert, *Obituary*, 182
- Handbook of Latin Literature from the Earliest Times to the Death of St. Augustine* (Rose), 429
- Hansen, Esther V., *Obituary of H. A. Hamilton*, 182
- Harvard Studies in Classical Philology*, XLVIII, 492; XLIX, 110
- Harvey, Sir Paul, *Oxford Companion to Classical Literature* (Rev.), 41
- Haskell, H. J., *The New Deal in Old Rome* (Rev.), 542
- Heironimus, John P., A Sixteenth-Century Echo of Herodotus, 296
- Heller, John L., An English-French-Latin Word List for Familiar Concepts, 209; 326
- Dialogus de Nostri Graecique Sermonis Differentia Bimarcinus* (*Hints*), 244
- Hendrickson, George L., A Supplement to "Matthew Arnold the Classicist," 105
- Herodotus, the Ring of Polycrates, 296
- High-School Preparation for English in College, 377
- Hill, Victor D., Seeger, Dorothy, and Winch, Bertha, *Teaching First-Year Latin* (Rev.), 116
- Hints for Teachers*
- A Proposed Program for the College One-Teacher Latin Department, 121

*Hints for Teachers, Continued*

- Caesar's Bridge, 306  
 Classical Myths That Live Today, 311  
 Club Skit at Alfred University, 176  
 Comes the Revolution, 245  
*De Urbe Sancto Ludovico*, 179  
*Dialogus de Nostri Graecique Sermonis Differentia Bimarcinus*, 244  
 Education for Democracy—A Radio Sketch, 435  
 Final Letters, 118  
 From Troy to Montevideo, 311  
 Good Reading for the Latin Class, 176  
 Illustrative Material on Greek Athletics, 370  
 Indiana University News-Letter, 309  
 Is Publishing a Newspaper in Latin Worth It?, 371  
*Iuventus*, Latin Magazine from Hungary, 501  
 Latin and Literature, 178; 372; 552  
 Latin for Inscriptions, 180  
 Latin Newspapers, 177; 310; 501; 551  
 Latin Song, 550  
 Latin Still a Living Language, 551  
 Making a Marionette Show, 498  
 New Words, 249  
*Nuntius Latinus*, 310  
 One Year of Latin for the Low-Average Student, 47  
 Question-Answer Department, 431  
 Roman Circus Program, 244  
 Roman Holiday, 310  
 Suggestions—Barnyard Friends, 52  
 Suggestions—Roman Fish, 51  
*Texas Latin Leaflet*, 501  
 War Words for Word Study, 552  
 What Related English Words Shall We Use?, 372  
*Word Ancestry*, 310  
 Word Study, 51; 177; 248; 552  
 Hodgman, Arthur W., *Duc, Alma Lux* (Hints), 550  
 Homer, *Iliad*: Divinities and Divine Intervention (Petersen), 2  
 Homer, *Odyssey* VIII, 248f., 485  
 Homeric Question, 2  
 Homer's Transformation of History (Hack), 471  
 Honey, Mary T., Latin Letter from the

*Guardian (Hints)*, 551

- Horace, *Epistles* I, 2, 30f. (Johnson), 357; 485  
*Epistles* I, 7, 25–28 (DeWitt), 419  
*Epistles* I, 11, 25–27 (DeWitt), 418  
*Epistles* I, 11, 25–27 (Weston), 230  
 Hough, John N., Inefficiencies in Roman Provincial Administration, 17  
 Ohio Classical Conference, 252  
 Housman, A. E., *M. Manilii Astronomicon* (Rev.), 297  
 Hubbell, Harry M., Review: Jennison's *Animals for Show and Pleasure in Ancient Rome*, 365  
 Hurlbut, Stephen, *Caesar and Vercingetorix* (Rev.), 39  
*Words in Cicero's Orations* (Rev.), 39  
 Hurlbut, Stephen, and Dean, Mildred, *The Conspiracy of Catiline from Plutarch's Vita Ciceronis* (Rev.), 39  
 I Check in Again (Wild), 516  
 Inefficiencies in Roman Provincial Administration (Hough), 17  
*In Memoriam* Benjamin L. D'Ooge, 513  
 I Want My Child to Have a Classical Education (Van Nest), 276  
 Jaeger, Werner, *Paideia, The Ideals of Greek Culture* (Rev.), 362  
 Jefferis, J. D., *Aeneid* IX, 184f., 484  
 Jennison, George, *Animals for Show and Pleasure in Ancient Rome* (Rev.), 365  
 Johnson, S., A. Vexed Passage in Horace—*Epistles* I, 2, 30, 357; 485  
 Johnson, Van, Review: Grube's *Plato's Thought*, 545  
 Jonas, E. A., Editorial on the Study of the Classics, 556  
 Jones, Anna Susan, *Obituary*, 58  
 Jones, Richard F., Review: Bush's *Mythology and the Romantic Tradition in English Poetry*, 113  
 Jones, Tom B., Review: Caldwell's *Ancient World*, 45  
 Katharsis Defined, 111  
 Keith, Arthur L., Review: Stanford's *Greek Metaphor*, 423  
 Kent, Roland G., *Varro, De Lingua Latina*, Vol. II (Rev.), 368

- Kieffer, John S., *The Classical Revival at St. John's*, 144
- Kline, Susan W., *The First Philosopher of the Western World*, 81
- Kraft, Eunice E., *Word Study (Hints)*, 51; 248
- Laing, Gordon J. *Review: Bruwaene's La Théologie de Cicéron*, 426
- La Théologie de Cicéron* (Bruwaene), 426
- Latin Book Two* (Scott, Sanford, and Gummere), 239
- Latin in the Schooling of British Authors (Schullian), 165
- Lind, L. R., *Economic Man in Ancient Athens*, 27
- Lipscomb, Herbert C., *Vergil's Shadow on the Rock*, 231
- Literary and Philosophical Elements in the *Satyricon* of Petronius Arbiter (Schraidt), 154
- Little, Charles E., *On the Meeting of the Southern Section*, 132
- Livy, *Origin of the Raeti*, 494
- Location of Cicero's House on the Palatine (Allen), 134; 291
- Lockwood, Dean P., *Review: Rose's Handbook of Latin Literature*, 429
- Loeb Library*, 313
- Kent's *Varro, De Lingua Latina*, Vol. II, 368
- Rackham's *Pliny, Natural History*, 171
- Lowrance, Winnie D., *Roman Dinners and Diners*, 86
- Lucian and Pinocchio (McDermott), 417
- Lucian, *Date of the First Aldine Edition* (Thompson), 233
- Lucretius* (Trevelyan), 241; *see also* 382
- Luther (Martin), *on the Study of Languages*, 108
- Magoffin, Ralph V. D., *Review: Wright's Three Roman Poets: Plautus, Catullus, Ovid*, 490
- Manilius, *Astronomicon* (Housman), 297
- Marcus Junius Brutus and the *Brutus* of Accius (Coulter), 460
- Marionette Show, 498
- Marsh, Frank B., and Leon, Harry J., *Tacitus, Selections from His Works (Rev.)*, 548
- Martin Classical Lectures*
- Bowra's *Early Greek Elegists*, 236
- Marvelous Feats of Archery (McCartney), 537
- McCartney, Eugene S., *Marvelous Feats of Archery*, 537
- Reviews: Rackham's Pliny, Natural History*, 171
- Wethered's *Mind of the Ancient World*, 168
- McCracken, George, *Tiberius and the Cult of the Dioscuri at Tusculum*, 486
- McDermott, William C., *Lucian and Pinocchio*, 417
- McFayden, Donald, *Reviews: Chiera and Cameron's They Wrote on Clay*, 46
- Whatmough's *Foundations of Roman Italy*, 364
- Miller, Walter, *Reviews: Harvard Studies in Classical Philology*, XLVIII, 492
- Woodhouse's *Salon the Liberator*, 494
- Milton and Horace, 492
- Mind of the Ancient World* (Wethered), 168
- Modern Scaevolae (Finch), 488
- Moore, Lucy, *Making a Marionette Show (Hints)*, 498
- Mullett, Charles F., *Classical Influences on the American Revolution*, 92
- Murley, Clyde, *Articles in Journals of Education*, 185
- Mylonas, George E., *The Olynthian House of the Classical Period*, 389
- Mythology and the Romantic Tradition in English Poetry* (Bush), 113
- Nero and the East, 493
- Newdick, Robert S., *Robert Frost and the Classics*, 403
- Notes*
- Aeneid IX*, 184f. (Jefferis), 484
- A Little Learning (DeWitt), 167
- A Little Learning (Skiles), 361
- A Modern Historian on the Value of the Classics (Spaeth), 482
- A Sixteenth-Century Echo of Herodotus (Heironimus), 296
- A Suggestion to Dictionary Publishers (Withers), 420
- A Supplement to "Matthew Arnold the Classicist" (Hendrickson), 105

## Notes, Continued

- Cicero, *De Senectute* IV, 11 (Flickinger), 361
- Classical Stratagems in "Wood" (Gerhard), 230
- Date of the First Aldine Lucian (Thompson), 233
- Foreign Language Registration in New York City (Flickinger), 162
- Have You Heard This Argument for the Study of Languages? (Nybakken), 108
- Horace, *Epistles* I, 2, 30f. (Johnson), 357; 485
- Horace, *Epistles* I, 2, 30f., Once More (DeWitt), 485
- Horace, *Epistles* I, 7, 25-28 (DeWitt), 419
- Horace, *Epistles* I, 11, 25-27 (Weston), 230
- Horace, *Epistles* I, 11, 25-27 (DeWitt), 418
- Latin in the Schooling of British Authors (Schullian), 165
- Lucian and Pinocchio (McDermott), 417
- Marvelous Feats of Archery (McCartney), 537
- Modern Scaevolae (Finch), 488
- Nisbet on the Location of Cicero's House (Allen), 291
- Orestes, Please Get Off My Foot! (Panos), 359
- Technocracy in the Ancient World (Sanders), 419
- The Subject of *Catalepton* III (Gillespie), 106
- Tiberius and the Cult of the Dioscuri at Tusculum (McCracken), 486
- Vergil's Shadow on the Rock (Lipscomb), 231
- Nybakken, Oscar E., Have You Heard This Argument for the Study of Languages?, 108
- Obituary.* See under *Current Events.*
- Olynthian House of the Classical Period (Mylonas), 389
- Olynthus, The Hellenic House, 42
- Ovid in *Three Latin Poets*, 490

## Oxford Companion to Classical Literature (Harvey), 41

- Pack, Roger A., Adventures of a Dilettante in a Provincial Family, 67
- Paedeia* (Jaeger), 362
- Panos, Theodore, Orestes, Please Get Off My Foot!, 359
- Pauli, Adolph F., Classical Articles in Non-Classical Periodicals, 59; 253; 381; 508
- Peoples, Richard Grier, *Obituary*, 441
- Personal Items.* See under *Current Events.*
- Pervigilium Veneris* (Clementi), 301
- Petersen, Walter, Divinities and Divine Intervention in the *Iliad*, 2
- Petrakis, Marian, Caesar's Bridge (*Hints*) 306
- Petronius, Literary and Philosophical Elements in the *Satyricon*, 154
- Philip V, Parentage, 493
- Pindar, *Pythian* II, 492
- Plato's Thought* (Grube), 545
- Plautus in *Three Latin Poets*, 490
- Pliny and Trajan, 17
- Pliny, *Natural History* (Rackham), 171
- Pliny's *Natural History* (Wethered), 168
- Plutarch's *Vita Ciceronis*, 39
- Portrait of B. L. D'Ooge, 513
- Program of the Annual Meeting, 321
- Proposals for Teaching Latin Inflections (Strain), 257
- Rackham, H., *Pliny, Natural History* (Rev.), 171
- Ras Shamra and Biblical Archaeology, 253
- Reading Method Criticized, 246
- Recent Books, 126; 316; 444; 561
- Renneisen, Richard, Editorial on the Study of the Classics, 558
- Reviews*
- Barlow's *Epistulae Senecae ad Paulum et Pauli ad Senecam* (Arndt), 304
- Bethe's *Ahnensbild und Familiengeschichte bei Römern und Griechen* (Hadzsits), 237
- Blake's *Chaereas and Callirhoe* (Vlachos), 116

## Reviews, Continued

- Blake's *Charitonis Aphrodisiensis De Chaerea et Callirhoe Amatoriarum Narrationum Libri* (Vlachos), 115
- Bowra's *Early Greek Elegists* (Duffy), 236
- Bruwaene's *La Théologie de Cicéron* (Laing), 426
- Bush's *Mythology and the Romantic Tradition in English Poetry* (Jones), 113
- Caldwell's *Ancient World* (Jones), 45
- Casson's *Ancient Cyprus, Its Art and Archaeology* (Brady), 44
- Chiera and Cameron's *They Wrote on Clay: The Babylonian Tablets Speak Today* (McFayden), 46
- Clementi's *Pervigilium Verenis* (Haight), 301
- Grube's *Plato's Thought* (Johnson), 545
- Harvard Studies in Classical Philology*, XLVIII (Miller), 492
- Harvard Studies in Classical Philology* XLIX (Geer), 110
- Harvey's *Oxford Companion to Classical Literature* (Gwatkin), 41
- Haskell's *The New Deal in Old Rome* (Tavener), 542
- Hill, Seeger, and Winch's *Teaching First-Year Latin* (White), 116
- Housman's *Manilii Astronomicon* (Abbott and Oldfather), 297
- Hurlbut and Dean's *Conspiracy of Catiline from Plutarch's Vita Ciceronis* (Donnelly), 39
- Hurlbut's *Caesar and Vercingetorix* (Donnelly), 39
- Hurlbut's *Words in Cicero's Orations* (Donnelly), 39
- Jaeger's *Paideia, The Ideals of Greek Culture* (Duncan), 362
- Jennison's *Animals for Show and Pleasure in Ancient Rome* (Hubbell), 365
- Kent's *Varro, De Lingua Latina* (Whatmough), 368
- Marsh and Leon's *Tacitus, Selections from His Works* (Rogers), 548
- Rackham's *Pliny, Natural History* (McCartney), 171
- Robinson and Graham's *Excavations at Olynthus, Part VIII, The Hellenic House* (Fraser), 42
- Rose's *Handbook of Latin Literature* (Lockwood), 429
- Sanford's *Mediterranean World in Ancient Times* (Boak), 425
- Scott, Sanford, and Gummere's *Latin Book Two* (White), 239
- Stanford's *Greek Metaphor* (Keith), 423
- Trevelyan's *Lucretius* (Hadzsits), 241
- Wethered's *The Mind of the Ancient World* (McCartney), 168
- Whatmough's *Foundations of Roman Italy* (McFayden), 364
- Wilson's *Clothing of the Ancient Romans* (Armstrong), 112
- Woodhouse's *Solon the Liberator* (Miller), 494
- Wright's *Three Roman Poets: Plautus, Catullus, Ovid* (Magoffin), 490
- Robert Frost and the Classics (Newdick), 403
- Robinson, David M., and Graham, J. Walter, *Excavations at Olynthus, Part VIII, The Hellenic House* (Rev.), 42
- Rogers, Robert S., *Review: Marsh and Leon's Tacitus, Selections*, 548
- "Roma, What of Your Future?", 435
- Roman Civilization in North Africa (Carter), 197
- Roman Dinners and Dinners (Lowrance), 86
- Roman Provincial Administration (Hough), 17
- Rose, H. J., *A Handbook of Latin Literature from the Earliest Times to the Death of St. Augustine* (Rev.), 429
- Ruthven, Alexander G., *Balancing the Curricula*, 385
- Sanders, Henry A., *Technocracy in the Ancient World*, 419
- Sanford, Eva Matthews, *Nero and the East*, 493
- The Mediterranean World in Ancient Times* (Rev.), 425
- Schraidt, Norma E., *Literary and Philosophical Elements in the Satyricon of Petronius Arbiter*, 154
- Schreiber, Katherine, *Publishing a Newspaper in Latin* (Hints), 371



- Schullian, Dorothy M., Latin in the Schooling of British Authors, 165
- Scott, Harry F., Sanford, Frederick, and Gummere, John F., *Latin Book Two* (Rev.), 239
- Secretary's Annual Report, 193
- Seneca, "Epistulae ad Paulum," 304
- Skiles, Jonah W. D., A Little Learning, 361
- Obituary of R. G. Peoples, 441
- Smith's Hotel (Wild), 516
- Solon the Liberator* (Woodhouse), 494
- Southern Section Program, 129
- Spaeth, John W., Jr., A Modern Historian on the Value of the Classics, 482
- Classical Articles in Non-Classical Periodicals, 62; 255; 382; 510
- St. John's College, Classical Revival, 144
- Stanford, W. Bedell, *Greek Metaphor, Studies in Theory and Practice* (Rev.), 423
- Strain, Wm. H., Proposals for Teaching Latin Inflections, 257
- Suggestion to Dictionary Publishers (Withers), 420
- Supplement to "Matthew Arnold the Classicist" (Hendrickson), 105
- Tacitus, Selections* (Marsh and Leon), 548
- Tavenner, Eugene, (*Editorials*): Change in the Editorial Family, 1
- Our Southern Section, 129
- Review: Haskell's *New Deal in Old Rome*, 542
- Teaching First-Year Latin* (Hill, Seeger, and Winch), 116
- Technocracy in the Ancient World (Sanders), 419
- Thales, First Philosopher of the Western World, 81
- The Mediterranean World in Ancient Times* (Sanford), 425
- The New Deal in Old Rome* (Haskell), 542
- They Wrote on Clay: The Babylonian Tablets Speak Today* (Chiera and Cameron), 46
- Thompson, C. R., Date of the First Aldine Lucian, 233
- Three Roman Poets: Plautus, Catullus, Ovid* (Wright), 490
- Tiberius and the Cult of the Dioscuri at Tusculum (McCracken), 486
- Tipton, Raymond P., *De Urbe Sancto Ludivico* (*Hints*), 178
- Trevelyan, R. C., *Lucretius* (Rev.), 241
- Ullman, B. L., Latin and Literature (*Hints*), 372
- Value of the Classics, 276; 385; 482
- Van Nest, Marie E., I Want My Child to Have a Classical Education, 276
- Varro, *De Lingua Latina* (Kent), 368
- Vergil, *Aeneid IX*, 184f. (Jefferis), 484
- Vergil's Shadow on the Rock (Lipscomb), 231
- Vlachos, N. P., *Reviews: Blake's Chaereas and Callirhoe*, 116
- Blake's *Charitonis Aphrodisiensis De Chaerea et Callirhoe Amatorarum Narrationum Libri*, 115
- Wallace, Tom, Editorial on the Study of the Classics, 555
- Weston, Arthur H., Horace, *Epistles I*, 11, 25-27, 230
- Wethered, H. N., *The Mind of the Ancient World* (Rev.), 168
- Whatmough, Joshua, *Review: Kent's Varro De Lingua Latina*, 368
- The Foundations of Roman Italy* (Rev.), 364
- "Tusca Origo Raetis," 494
- White, Dorrance S., Present Status of Classical Education, 442
- Reviews: Hill, Seegar, and Winch's Teaching First-Year Latin*, 116
- Scott, Sanford, and Gummere's *Latin Book Two*, 239
- Wild, Payson S., I Check in Again, 516
- Williams, Minola C., Suggestions (*Hints*), 51
- Wilson, Lillian M., *The Clothing of the Ancient Romans* (Rev.), 112
- Withers, A. M., A Suggestion to Dictionary Publishers, 420
- Woodhouse, W. J., *Solon the Liberator* (Rev.), 494
- Word Study*, 420; 51; 177; 248; 552
- Words in Cicero's Orations* (Hurlbut), 39
- Wright, F. A., *Three Roman Poets: Plautus, Catullus, Ovid* (Rev.), 490



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Volume XXXV

JUNE, 1940

Number 9

In Memoriam. Benjamin Leonard D'Ooge

Clara Janet Allison 513

I Check in Again

Payson S. Wild 516

## Notes

Marvelous Feats of Archery

Eugene S. McCartney 537

## Book Reviews

342

Haskell, H. J., *The New Deal in Old Rome, How Government in the Ancient World  
Tried to Deal with Modern Problems* (Tavenner); Grube, G. M. A., *Plato's Thought*  
(Johnson); *Tacitus, Selections from His Works*, Edited with Introduction and Notes,  
by Frank Burr Marsh and Harry J. Leon (Rogers).

Hints for Teachers

550

Current Events

555

Recent Books

561

Index

565

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